THE Altogether CHRISTIAN; HIS DUTY Explained and Enforced. IN SOME SERMONS On ACTS 26. v. 28, 29.

Together with the Cauſes, why there are ſo few who are Altogether Chriſtians.

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Grace be with all them that love our Lord Jeſus Chriſt in Sincerity, Epheſ. 6. 24.

Τί ἐστι Χειστιανισμὸς; Θεῷ ὁμοίωσις κατὰ τὸ ἐνδεχόμενον ἀνθρώπου φύσει. Baſil. Mag.

Grande eſt Chriſtianum Eſſe, non Dici. *Hieron.*

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CANTAB. ACAD.

842:07

The Epiſtle to the Reader.

READER,

*THIS ſmall Compoſure was ſtudied and prepared for thee, and therefore its Dedication is made unto thee. 'Tis intended for thy Spiritual, and in order to thy Eternal Good and Welfare, and therefore begs thy ſerious and diligent peruſal and conſideration. We live in an Age that abounds with great variety of refined Learning, and is much taken up with * high Notions, and rare and curious Speculations; but wherein practical and ſaving Truths are almoſt*

* Quid prodeſt tibi alta de Trinitate diſputare, ſi careas Humilitate, unde diſpliceas Trinitati? Si ſcires tota Biblia, & omnium Philoſophorum dicta, quid totum prodeſſet ſine Charitate Dei & Gratiâ? Vanitas Vanitatum, & omnia Vanitas, præter *Amare Deum, & illi ſoli ſervire.* Scientia ſine timore Dei quid importat? Si ſcirem omnia quæ in mundo ſunt, & non eſſem in caritate, quid me juvaret coram Deo? Quanto plus & melius ſcis, tanto gravius inde judicaberis, niſi ſanctiùs vixeris: Noli ergò extolli de uilâ vel Arte vel Scientiâ; ſed potius time de data tibi notitia. *Dedicatio ante Gerhardi Medit. Sacr. ex egregio libello.*

antiquated and out of date: A great part of the Learned and Inquiſitive World is employed and buſied about the former, and ſo many are engaged in Controverſies and Diſputes about ſome Points concerning the latter, that the Life, and Power, and Practice of Religion and Chriſtianity are almoſt worn out and baniſh'd from amongſt us. What will be the Event of this I am not able, or however not willing to predict; only I add, Dirum omen miſericors (qui ſolus poteſt) avertat Deus! *And let me beg of thee to ſtudy and labour after farther and ſtill higher Degrees of Sanctification, while others are diſputing about Juſtification: I know that great Doctrine is termed, by that great Light of the Reformation,* Articulus ſtantis vel cadentis Eccleſiæ, *An Article, a Teſt either of the flouriſhing or falling Church; and a clear and true ſtating of it would be a great and deſired Happineſs to the Church, (which God grant in his good time) but ſtill it is of higher and more near Concernment to every private*

*private Christian to look after his Sanctification, and to give all diligence to make his Calling and Election sure, than to be too much taken up in Controversies about the other. As to those polite and speculative Parts of Learning that others are industriously and intensely imployed in, they must be acknowledged to be a great Ornament to them, and of great Use and Advantage to the World; but yet if thou beest not studious about thy Spiritual and Eternal State, as thou art, or professest thy self to be a Christian, and dost not labour after * Holiness of*

* Quorsum attinet decernare, quot modis accipiatur peccatum, privatio duntaxat sit, an macula inhærens animâ?

Hoc potius agat Theologus, ut omnes horreant oderintque peccatum. Digladiamur sine fine, quid distinguat Patrem à Filio, & utrumq; à Spiritu Sancto, res an relatio; & quî consistat, tres dici, quorum nullus sit qui alius, cum sint una essentia: Quanto magis ad rem pertinet, hoc modis omnibus agere, ut Trinitatem illam, cujus Majestatem scrutari fas non est, piè sanctéq; colamus & adoremus, illiusq; concordiam ineffabilem, nostrâ concordiâ, quoad licet, exprimamus, quo contingat aliquando & in illius adsciſci consortium? Disputamus, quî fieri possit ut ignis, quo cruciabuntur impiorum animæ, cum sit materialis, agat in rem incorpoream: quanto magis referebat, huc totis viribus eniti, ne quid in nobis reperiat ignis ille, quod exurat, &c. *Id. in Dedic. ex Erasmo.* Repeto autem denuo, non rem ipsam, sed abusum rei, taxari. *Gerhard.*

Heart

Heart and Life, the Conſequence and Effect will be, That thou wilt, with all thy other Knowledg, go down learnedly into Hell. Therefore ſtudy chiefly, and ſavour that kind of Learning and Knowledg in the time of thy Health and Strength, that will afford thee the greateſt Satisfaction, Comfort and Advantage, when Sickneſs and Death ſhall ſeize upon thee. Study much the Sacred Oracles, the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus, 2 *Tim.* 3. 15. *And alſo ſuch clear and practical Truths as are grounded and built thereupon. Labour after ſuch a lively Faith as works by Love, and ſuch a bleſſed Hope, as may help thee (through the Grace of God) to purify thy Heart, and reform and amend thy Life, and enable thee* to live ſoberly, righteouſly and godly in this preſent World. *Do not reſt in bare Morality, but labour after ſound Chriſtianity. Morality alone will*

will not keep thee from Eternal Misery: It will only help thee to one of the beſt Rooms, and eaſieſt Beds that Hell affords. The Deſign of this little Volume is to acquaint thee with the Nature of, and to put thee upon ſerious and hearty Endeavours after True Chriſtianity; that ſo thou mayeſt eſcape Everlaſting Miſery, and alſo (thrô the Merits of Jeſus Chriſt) obtain a wide and large, an abundant Entrance into the Kingdom of Chriſt. As others have taken pains to diſcover the Almoſt-Chriſtian, and to acquaint him with his Danger, I was inclined to believe that this preſent Diſcourſe might not be unſeaſonable, the Intent of it being to explain and enforce the Duty of becoming an Altogether-Chriſtian. I have endeavoured to find out and lay down ſuch plain and practical Arguments and Directions, as may (by the Grace of God) be conducive to that End, and have that bleſſed Effect upon the Conſciences and Lives of Chriſtians. And

that

that it may have that happy Iſſue and Succeſs, is the earneſt Prayer of

Him, who would be inſtrumental to promote the common Good and Salvation of Chriſtians,

London, *Nov.* 20. 1694.

John Foxcroft.

THE

THE Altogether-Christian; His DUTY explained and enforced, &c.

ACTS xxvi. *v.* 28, 29.

Then Agrippa *said unto* Paul, *Almost thou perswadest me to be a Christian. And* Paul *said, I would to God, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds.*

OUR Blessed Lord and Saviour Jesus Christ had foretold his Apostles, *Luke* 21. 12. *That wicked Men should lay their Hands on them, and persecute them; that they should be delivered*

up to the Synagogues and into Prisons, and be brought before Kings and Rulers for his Name's sake. And here, in this and the foregoing Chapters, we find this *Prediction* fulfilled concerning this Apostle St. *Paul*. He was brought before *Felix*, as the 23*d* and 24*th* Chapters relate; and by his warm Reasoning and Discourse, put him into a Fit of Trembling. This *Felix* being afterward accused to the Emperor *Nero* for several Crimes, he was put out of his Governour's Place, and one *Porcius Festus* placed in his room, before whom St. *Paul* was accused and brought, *Chap.* 25. After this King *Agrippa* and * *Bernice*, (who seems, according to *Josephus*, to be *Agrippa*'s eldest Daughter, or however one of his Daughters) coming in great Pomp and State to *Cesarea*, to make *Festus* a Visit, *Festus* tells *Agrippa* of St. *Paul*, and opens his Case unto him. Whereupon *Agrippa* had a great desire to see St. *Paul*, and to argue the Case with him: And so he was brought before *Agrippa*, and gave him a very excellent Narrative, or Account of his Life, from his

Joseph. de Bello Judaic *lib.* 2. *cap.* 10.
Acts 25. 23.
* Bede *thinks her to have been his Sister.* Expos. in Act. 25.

his Childhood to his Converſion, as is largely recorded in this Chapter. And here 'tis obſervable what different Effects and Operations the Word of God, and the Miniſtry of it, have upon different Perſons. *Feſtus* having heard St. *Paul*'s Speech, proclaims him mad, *Ver.* 24. Paul, *thou art beſide thy ſelf; much Learning doth make thee mad.* St. *Paul* was indeed a great Scholar; he is ſuppoſed to have been skilful in the *Hebrew*, *Syriac*, *Greek* and *Latin Tongues*; and to have been well read in the Antient Poets, and other Parts of Humane Learning: And certainly he was ſo Eloquent, ſo great an Orator, that he out-ſoars the higheſt Flights of *Cicero* and *Demoſthenes*, in the Defence he here makes, both for his Life and Doctrine. *Feſtus* feeling a more than ordinary Effect from St. *Paul*'s Words, and not knowing of the Spirit by which he ſpake, he thought it to be only the Fruits of his Learning, or the Effects of Madneſs, or any thing but the true Buſineſs. But St. *Paul* anſwers him, *Verſ.* 25. *I am not mad, moſt noble* Feſtus; *but ſpeak forth*

Acts 26. 24.

Synopſ. Critic. *Grot.* in Loc.

the Words of Truth and Soberness. He answers *Festus* with the greatest Respect and Meekness, like his
1 Pet. 2. 23. Blessed Lord and Master, *who* (as the Apostle says) *when he was reviled, reviled not again.* And then by a seasonable Apostrophe bespeaks *Agrippa*, Ver. 26. *For the King knoweth of these things, before whom I also speak freely.* *Agrippa* being educated in *Judea*, could not but hear of the Life and Doctrine, and of the Death and Resurrection of our Saviour; as also of the Miracles done by him and his Disciples: Therefore St. *Paul* accosts him with a most curious Piece of Christian Rhetorick, *Ver.* 27. *King* Agrippa, *believest thou the Prophets? I know that thou believest:* A sweet and powerful Insinuation, that could not but much affect the King, and leave a sensible Impression upon his Heart; as it appears it did by what follows in the Words of the Text: *Then* Agrippa *said unto* Paul, *Almost thou perswadest me to be a Christian.* The
Synopf. Critic. in Loc. Greek ἐν ὀλίγῳ is variously and doubtfully expounded: Some read it, with *a little Discourse*, with a few

few Words; others, with a *little Ado*: Eraſmus, *In a little Meaſure or Degree*: But *Calvin* refers it to *Time*, as if *Agrippa* had ſaid, *Straightway, preſently, in a very little time, thou wilt make me a Chriſtian*. *Heinſius* is unwilling to believe that *Agrippa* would make ſuch a Confeſſion in ſuch a Place, and before ſuch Company, eſpecially when *Feſtus* had but a little before accuſed St. *Paul* of *Madneſs*: And therefore both *Sanctius* and *Pricæus* think it an Ironical Speech, ſpoken in a way of Reproach and Deriſion: But others of as great Learning and Judgment think otherwiſe. *Calvin* does not find fault with the Senſe that our Tranſlation reads the Words in; and St. *Paul*'s Reply ſuppoſes them to have been ſpoken in that Senſe. Who knows the Power of that Conviction that *Agrippa* might be under at that time? The Apoſtle's Anſwer is, *I would to God that not only thou, but alſo all that hear me this Day, were both almoſt, and altogether ſuch as I am, except theſe Bonds.* St. *Paul* knowing how little it would avail any to be *Almoſt a Chriſtian*, wiſh-

Calv. in Loc.

eth that both he and his Companions, and all the rest of his *Auditors, might be perfect and compleat in that Profession*; that they might not take up with a short scanty Measure in *Religion*, but become sound and sincere, *Altogether-Christians*.

" 'Tis a very fearful thing to
" consider (says the excellent
Of Wisd. lib. 2. cap. 5. p. 257. " *Charron*) the great Diversity of
" Religions which have been, and
" are in the World; and much
" more of the Strangeness of some
" of them, so fantastical and ex-
" orbitant, that it is a Wonder
" that the Understanding of Man
" should be so much besotted, and
" made drunk with Impostures.
So that (as he further takes notice) " there is nothing in the
" World, high or low, which hath
" not been Deified in some place
" or other, and that hath not
" found a Place wherein to be
" worshipped. These *Religious Persuasions* (as they are called) have
Id. p. 259. their particular *Articles*, " where-
" by they are distinguished among
" themselves, and every one pre-
" fers it self above the rest, assu-
" ring himself it is the better, and
" more

" more true than the reſt. But we are to conſider, that as there is but *one only True God*, ſo there can be but *one True Religion*. The Way or Means whereby to obtain *Eternal Life* and *Happineſs* is *one*, and but *one*. 'Tis obſervable, how they are expreſs'd by *Units* or *Singulars*; Eph. 4. 4, 5. *There is one Body, and one Spirit, and one Hope; one Lord, one Faith, one Baptiſm, one God and Father of all:* And indeed the *Singularity* or *Speciality* of this *Religion*, is bottomed or founded in *one Perſon, the Lord Jeſus Chriſt*, who ſays of himſelf, *I am the Way, the Truth, and the Life.* It's no indifferent thing for a Man to profeſs and follow what *Religion* he pleaſes, or may fancy beſt: For as there is but *one True God*, and one great *Ultimate End*, Happineſs or Life Eternal; ſo there is but one right *Way* leading to it. Now we are not to learn this Way from our own Fancies and Imaginations, or from the Cuſtom and Practice of other Places and Perſons; but we are to hearken to the *great Prophet* and *Teacher* of *his Church, our Lord and Saviour Jeſus Chriſt*. He has de-

Joh. 14. 6.

Joh. 17. 3.

Deut. 18. 15.

clared to us the whole Counsel and Will of God concerning our Salvation: Well, says the Apostle, 1 Cor. 1. 13. *Christ is not divided:* There is but *one Christ*, but *one* that was *crucified* for you, but *one* into whose *Name* and *Faith* and *Profession* you were *baptized.* There may be different *Ordinances* and *Circumstances* of *Worship*, and Directions unto Duty; wherein we are to be guided by the lawful and prudent Governours of the Church, to whom we are to submit (in order to Peace and Unity) in all things not sinful: but there is but one *Christ*, the one only Way to Life.

Of Wisd. lib. 2. cap. 5. p. 259. "No Man doubts, (saith *Charron*) "neither is it a Matter of Labour "to know which Religion is the "truest; the Christian Religion "having so many Advantages and "Privileges so high, and so au-"thentical above others. The Design of this Religion is to make Man good, and to cure him of all Evil; it requireth him not only to *do good*, but to *be good:* It is the *Perfection* of the *Humane Nature*; forbidding Sin, allowing no liberty to Sin, to be bad and miserable: and

and ſo far as a Man doth not comply with its Rules and Precepts, ſo far he is an Enemy to himſelf. The *Chriſtian Religion* calleth Us to the higheſt degrees of Goodneſs, and does not account him to be good that would not be better: So that whatever degrees of Grace and Holineſs we have, we are obliged by its ſacred Rules, to ask for and endeavour after more; and this with Conformity to the higheſt Pattern: We are ſtill required, and ſtrictly preſſed by the Goſpel-Rule, to be aſpiring after a farther degree of Holineſs, Goodneſs and Perfection. So that the *Chriſtian Religion* is plainly of a *Divine Extraction*; as both diſcovering the *Holineſs of God*, and forming the *Creature* to a Conformity to him: 'Tis a *Doctrine according to Godlineſs*, 1 Tim. 6. 3. directing us to live the Life of God; thereby preparing Man by his *Duty* for his *Bleſſedneſs*, that whilſt he groweth more like God, he might be more and more fitted for the *Viſion* and *Fruition* of God. It is no mean Argument of the Divinity of it, that it ſets us no lower a *Pattern* for our *Imitation*, than the

Gen. 17. 1. Mat. 5. 48. 1 Pet. 1. 15, 16. 2 Pet. 3. 11.

the *Holiness* of the *Divine Majesty*. They who would be acquainted with variety of Arguments both of its Truth and Excellency, may consult the *choice Books* of those great Persons *Mornay* and *Grotius*. As for the rest, it may suffice to consider seriously the unspeakable *Reward* it gives us the Promise and Assurance of here and hereafter. *Mat.*6.32,33. *Rom.*5.1. 2 *Cor.*1.12. *Ps.* 16. 11. 1 *Thess.* 4. 17. the most sweet and noble *Duties* it requires of us: *Deut.* 10. 12. *Mic.* 6. 8. 1 *Joh.* 5. 3. These do highly evince the peculiar Excellency of our Religion, and should be great Obligations and Perswasives to us, *to perfect Holiness in the Fear of God*, 2 *Cor.* 7. 1. to be serious sincere Christians.

De ver. Relig. Christ.

1 Cor. 2. 9.

Tit. 2. 11, 12.

The Words have two Parts considerable.

First; Agrippa's *Confession*, That St. *Paul had almost won him to be a Christian.*

Secondly; St. *Paul's Reply* by way of *Petition*, including *Agrippa*, *Bernice*, and all that were his Hearers at

at that time; *I would to God, that not only thou, but also all that hear me this Day*, &c.

The former, viz. *Agrippa*'s *Confession*, may be resolved into this *Proposition* or *Conclusion*:

Concluſ. 1. *The Ministry or Preaching of the Word, if rightly entertained, is of great Efficacy and Force in the Hearts of them that hear it.*

Agrippa was so far convinced by St. *Paul*'s Discourse, that he was *almost* in a mind to have turn'd *Christian*. And when the same Person preach'd to *Felix*, Acts 24. *v.* 25. *and discoursed of Righteousness, Temperance, and Judgment to come*, things that *Felix* never us'd to trouble his Head with, he awakened his Conscience, made him call his Sins to remembrance, and put him into a Fit of *trembling*: And he had no other way to compose himself, but by adjourning the farther handling of that Subject. Had *Great Men*, and indeed the generality of Men, such faithful *Preachers*, it might be

a great Means to hinder them in their Carreer of Sin; it would put them upon more sober and serious Consideration of their Doings, and so much help to mend the World. God's Word is not *Vox & præterea nihil*, a meer *Eccho* or empty Sound, that goes as it comes; but it leaves great Effects, great Prints and Impressions behind it. 'Tis the Sword
Eph. 6. 17. of the Spirit, and it makes great Conquests, obtains many Victories in the World: 'Tis (in the Apostle's Phrase, *Heb.* 4. 12.) quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart. These Expressions set out to us the most hidden and secret Parts of a Sinner, that no *natural Reason* can pierce into and discover; yet the *Word of God* can search into them. Whether they be *Saints* or *Sinners*, God's Word will find them out, and either speak Comfort or Terror to them. Jer. 23. 29. *Is not my Word like Fire, saith the Lord; and like an Hammer, that breaks the Rock*

in

in pieces? As to those Persons of *Agrippa*'s Temper, it does not only put them upon consideration of their Ways, as it did *Felix*, but also upon some kind of good Desires and Resolutions, with *Balaam*, *Numb.* 23. 10. It had so great an Impression upon *Demas*, as to wind him up to a great and notable Profession of *Religion*. He followed St. *Paul*, was his Fellow-Labourer, and with him at *Rome* a considerable time; though at last the Love of the World overcame the Love of the Word; 2 *Tim.* 4. 10. *Julian* the *Apostate* was a *Professor* of *Religion*, and a *Reader* in the Church, and continued a *Christian* till he laid aside the Word; and entertained the Writings of *Libanius* an Heathen, and then he soon laid aside his Christianity. It has won and perswaded many to a considerable Reformation: 2 *Pet.* 2. 20. we read of some, who had *escaped the Pollutions of the World, through the Knowledg of the Lord and Saviour Jesus Christ.* They were so far convinced and prevail'd with by the Preaching of the Apostles, as to abstain from many gross Wickednesses, that

Col. 4. 14. Philem. v. 24.

that moſt of the World practiſed and lived in. So *Herod*, Mark 6.20. *feared* John, *knowing that he was a juſt Man and an holy, and obſerved him; and when he heard him, he did many things, and heard him gladly.* He was ſo taken with *John*'s Perſon and Preaching, that he brought him to his *Court*, made him his *Chaplain*, reverenc'd him as a juſt and holy Man, and did many things by his Counſel and Inſtruction.

And then, as to all ſincere *Believers*, and faithful *Chriſtians*, the Word of God, and the Miniſtry of it, is the great *Inſtrumental Cauſe* of their *Converſion*; Jam. 1. 18. *Of his own Will begat he us, by the Word of Truth, that we ſhould be a kind of firſt-fruits of his Creatures.* God indeed is the great *Efficient Cauſe* of Regeneration and Converſion, *v.* 17, 18. but then the Inſtrumental Cauſe, the Means that God makes uſe of, is the *Word of Truth*; *Joh.* 15. 3. 1 *Cor.* 4. 15. This ſeems to be the ſtanding ſettled Inſtrument, and Means of Regeneration and Salvation to the end of the World. Some indeed have been of opinion, that the Converſion of the *Jews* will

Rom. 1. 16.

not

not be effected by the ſame Means, and in the ſame Manner with that of the *Gentiles*; *i. e.* by the Preaching of the Word; but by a *viſible Appearance of Chriſt*. This *Notion* of theirs is grounded moſtly upon two Scriptures; Zech. 12. 10. *They ſhall look upon him whom they have pierced*; *i. e.* in their Senſe, they ſhall behold Chriſt in the Clouds as he was pierced by them. They make St. *Paul*'s Converſion, by an extraordinary Light ſhining round about him, and a Voice from Heaven, to be a Type and Pattern of the Manner of the *Jews* Converſion, according to that other Scripture, 1 *Tim.* 1. 16. that *the Mercy he obtained might be a Pattern for them which ſhould after believe on Chriſt to Life everlaſting*. Be it ſo, as they would have or ſuppoſe it to be, yet 'tis by a *Revelation* of that which is the Subſtance and Foundation of the *Goſpel*, even *Chriſt himſelf*: However, this is an extraordinary Caſe, and does not contradict or overthrow the former Truth, That the Word of God, and particularly the Miniſtry and Preaching of it, is the appointed ordina-

ordinary Means of Conversion and Salvation. The Word it self is a rational Instrument; its Arguments are weighty and substantial, strong and powerful, and apt to convince the Conscience. 'Tis not like the *Jewish Talmud* or Book of Traditions, or like the *Alcoran* or Turkish Bible, full of empty Conceits and frivolous Impertinencies; but full of cogent and convincing Arguments. It shews Religion and Christianity to be λογικὴ λατρεία, both agreeable to the Word of God, and to that Reason that God has implanted in the Soul of Man. It has Arguments of Fear and Terror on one side; and of Love, of blessed Hope, of Glory and Immortality on the other side, all of greatest Weight and Concernment: So that (as a judicious Author takes notice) "'tis "a Wonder of Wonders, that "People should be led in such Cap- "tivity and Slavery to their Lusts; "that though they sit and hear, "and are convinced, yet they be- "lieve not. But let us still wait upon God in the Use of the Word: 'Tis God's Appointment, 'tis his

own

own Inſtitution; and it's dangerous to neglect the known and ordinary Ways of Grace, to *neglect ſo great Salvation* as we have ſet before us in the Goſpel. Labour to be convinc'd of the Neceſſity of the Means in order to the End. Rom. 10. 17. *Faith comes by hearing, and hearing by the Word of God.* Wiſdom's Dole is given at Wiſdom's Gate: Prov. 8. 34. *Bleſſed is the Man that heareth me, watching daily at my Gates, waiting at the Poſts of my Doors.* Let us ſtill *lie at the Pool*, as the decrepit Man did, and God's Means will prove ſucceſsful in God's Time.

Heb. 2. 3.

John 5.6,7,8.

From the latter part of the words, *viz.* St. *Paul*'s Rejoinder or Reply, we may infer this other Concluſion.

Concluſ. 2. *They that will be Chriſtians indeed, muſt not only be Almoſt, but Altogether Chriſtians.*

This is the Truth chiefly deſigned to be inſiſted upon, in this Me-

thod. 1. Acquainting with the Causes, why there are so few that become Altogether Christians. 2. The Reasons why it concerns us to be Altogether Christians. 3. Laying down some practical Inferences and Directions.

First, There are several *External* Impediments that hinder People from being Altogether Christians.

Secondly, There is something *Internal*, some inward Cause why they are not Altogether Christians.

Causes Extern. 1.

The first *External* Cause is, A conceited Difficulty or Impossibility in Mens Hearts, of attaining to this sound and compleat State of Christianity. And therefore they either sit still and move not at all towards it, or else sit down in the mid-way. As 'tis a known Passage in *Ecclesiastical History*, of *Pambo* an unlearned Man, who came to his Friend, and desired him to teach him a Psalm. He began with *Psal.* 39. But as soon as *Pambo* had heard the first Verse of it read, *I*

Socrat. *Eccles. Hist.* l. 4. c. 18.

said

ſaid I will take heed to my Ways, that I offend not with my Tongue; he would not hear the Second, but went away, ſaying, This one Verſe is enough for me, if I learn it as I ought to do: And when his Inſtructor reproved him for ſtaying away ſo long, and not coming to take out a new Leſſon in ſix Months time; he told him, that he had not as yet well learn'd the firſt Verſe: And when one of his Acquaintance ask'd him, many Years after, whether he had yet learn'd that Verſe? he told him, that in nineteen Years he had ſcarce learned practically to fulfil that one Line. Chriſtianity would indeed be a tedious and impoſſible thing at this rate. So when we preach up and preſs the Doctrines of Self-denial, taking up the Croſs, loving our Enemies, mortifying our Luſts, deſpiſing the World, *&c.* many are apt to ſay, or think at leaſt, as the Diſciples ſaid in another Caſe; *This is an hard Saying*; *Who can hear it?* Who can practiſe theſe things? Though none can learn or practiſe them perfectly, yet all true Chriſtians, through the Grace of God, can John 6. 60.

follow and fulfil the Rule Evangelically. We read, in the same Historian, of *Isidorus* an holy Person, who gave this Testimony of himself; That for the space of forty Years his Mind had not consented to Sin; and that he had never yielded to fleshly Lust, or furious Anger. Christ himself has given this most endearing Testimony and Character of his Religion; *Mat.* 11. 30. *My Yoke is easy, and my Burden is light:* 'Tis light and easy, pleasant and delightful to an holy Person that has us'd it, and is accustom'd to it. *I delight to do thy Will, O my God,* says Holy *David,* Psal. 40. 8. Though that Scripture seems to be appropriated to Christ, yet 'tis true both of *David,* and of all God's People. The Service of Christ is certainly much easier than the Slavery of Sin: 'Tis no more burden to a pious devout Soul, than the Wings are to the Bird, wherewith it flies aloft. To such Persons *God's Commandments are not grievous:* They do not find them Impossibilites, and they break through all Difficulties, being animated and encouraged by that exceeding

Socrat. *ib. l.*4. *c.* 18.

1 Joh. 5. 3.

ceeding great and glorious Reward promiſed and aſſured to thoſe who keep Chriſt's Commandments.

2. The Examples of others. The World is much governed and guided by Example, eſpecially of the Great Ones, and the Wiſe and Learned of the World. As Children are apt to write by the Parents Copy; ſo are all Inferiours ready to ſteer by the Compaſs of their Superiours. Thus the *Heathen Poet* perſonates a young Man, who, from the wicked Practices of their pretended *Deities*, draws this Concluſion; *Ego Homuncio non facerem?* When *Saul* fell upon his Sword, his Armour-bearer, ſeeing the King do ſo, fell alſo upon his Sword and kill'd himſelf. Thus many are apt to follow the Examples of Great Ones, tho they lead them into Eternal Death and Deſtruction. The Courtiers of *Alexander* counterfeited his wry Neck; and the Servants of the *Sicilian Tyrant* pretended themſelves dim-ſighted, becauſe the Prince was ſhort-ſighted. And the *Ethiopians*, as *Diodorus* relates, lame themſelves, if

Bp Taylor's *Sermons*, p. 180, 181.

their King be lame. Thus Men take pleasure in imitating the outward Deformities of such Persons, and much more their inward Vices and Immoralities, when they make them appear publick and visible to the World. They are apt to plead, We see Great Persons, they prophane the Sabbath, they spend their Time in vain and wicked Company, they take no care of Praying, Reading, and other Family-Duties; and shall we pretend to do better than they? shall not we be excus'd for doing what such Persons do? And thus many sin, as it were, *cum Privilegio*, under the Shelter and Patronage of Great Persons. So for us who are Preachers of the Gospel, and are, by our Profession, Teachers of others, we should be greatly careful to do it by our *Example* as well as *Doctrine*. The World takes more notice of what we *do*, than of what we *say*; and a small Spot or Blemish in us, is soon discern'd, censur'd by some, and imitated by others. Therefore our Carriage and Conversation should be such as may *adorn the Gospel, that the Ministry*

In veste labes candidâ est insignior. *Juel.* Apol.

ſtry be not blamed, 2 Cor. 6. 3. *and that the Goſpel be not evil ſpoken of*; that others, by our exemplary walking, may be won to true Chriſtianity; according to that Command of Chriſt to his Apoſtles, *Mat.* 5. 14, 15, 16. St. *Auguſtine* obſerves of St. *John the Baptiſt*, that, though he wrought no Miracles, his Holy Converſation was as effectual as Miracles to prevail with the People. And the want of this was moſt ſadly viſible in the Days of the Prophets before the Captivity, *Jer.* 6. 13. *Hoſ.* 4. 9. and alſo in our Saviour's Time: The wicked Lives of the Scribes and Phariſees, who were the Teachers of the Church in thoſe Days, had infected the whole Age with Looſneſs and Prophaneneſs. When ſuch Men fall into Sin, they fall like Men in a Croud, drawing many others down with them. How careful ſhould we be of our whole Behaviour, both that our Actions be Inoffenſive and Exemplary, and our Speech Grave and Serious? *Nugæ, in ore Sacerdotis, ſunt Blaſphemiæ.* How many are drawn into Sin, and how many are hardned in

Ideò deteriores ſumus, quia meliores eſſe debemus. *Salv. de Gub.* l. 4.

Bp Brownrig's *Serm.* Mat. 11. 12. *Vol.* 1.

Biſhop Wilkins *Sermons.* p. 381.

Sin by our Carriage and Example? Who is there but has cause to pray with St. *Augustine*, *Lord, deliver me from my other Mens Sins?* We must not only answer for our own Sins, but the Sins of other Men, if by our Example we have been the occasion of them. The want of good Examples, especially in such Persons as we have been speaking of, is doubtless a Means of keeping a great many ignorant prophane Ones in Impenitence and Unbelief, so that they never enter the Tents of true Christianity. Too many, alas, are ready to ask that Question, *John* 7. 48. *Have any of the Rulers, or of the Pharisees, believed on him?* Though (as *Theophylact* observes) *'tis a very foolish Argument that is there made use of.* The Apostle has given an answer to it, 1 *Cor.* 1. 26. *Not many wise Men after the Flesh, not many Mighty, not many Noble are called.* Οἱ ἰδιῶται μᾶλλον ἐπείσθησαν. Chrysostom. in Loc. *The Unlearned are sooner and more easily perswaded: For* (as that Father adds) *they are free from that great Arrogance and Pride, of thinking themselves wise.*

Tentant autem illis persuadere stulto valdè argumento. Cujus hoc crimen? Christi? vel eorum qui non credide-runt? *Theophylact.* in Loc.

It

It grew to a Proverb, in Times of Popery, *That Hell was pav'd with Prieſts ſhaven Crowns, and great Mens Head-pieces.* God has not left us to live by Example, but by Rule: He has given us *a more ſure Word of Prophecy*, 2 Pet. 1. 19. *whereunto* it concerns us all *to take heed.* We are to follow none any further, than they follow Chriſt and the Goſpel-Rule; where they leave that, we muſt leave them. The beſt of Men, they are but Men, ſubject to Errors, to Humane Frailties and Infirmities: ſo that where they differ from Chriſt, 'tis our Duty to differ from them. *The Comment* (as one ſpeaks well) *muſt be followed no further than it agrees with the Text.* We ſhould propound to our ſelves the moſt perfect and excellent Pattern, the beſt and moſt exact Copy, *The Life of the Holy Jeſus*, which is inſtead of a thouſand Examples: And tho we cannot draw one Line or Letter ſo exact as the Copy, yet our Eye ſhould ſtill be upon it, *looking unto Jeſus*, Heb. 12. 2. As for Patterns of our own Rank and Nature, we muſt *be followers of them*, Heb.

1 Cor. 11. 1.

Nec ego te, nec tu me, ſed ambo audiemus Chriſtum. *Aug.*

Gurnal's *Chriſtian Armour*, *Part* II. p. 273.

Chriſtiani, ut ſunt hæredes Nominis, ita ſint imitatores Sanctitatis. *Bern.*

Heb. 6. 12. *in Faith and Patience*, and every Grace and Vertue, wherein they have followed or do follow the *Great Exemplar*; but yet must study to out-do, and out-go the best Pattern of the best Saints that ever were in the World.

3. Too much Love of the World. This was the great Cause why Mat. 19. 22. Christ and the young Man could not agree; he had *great Possessions*, and was greatly in love with them. This too was the Case of *Demas*, 2 Tim. 4. 10. *He hath forsaken me* (says St. *Paul*) *having lov'd this present World*. Some indeed have made a Question, whether *Demas* did wholly cast off his Profession of Religion, or only left St. *Paul* for a time, and went to *Thessalonica* about some worldly Occasions, and so returned again: and therefore the Sense they give of that Phrase, *Having lov'd this present World*, comes to no more than only minding his worldly Business: but it's more probable, that, being frighted with St. *Paul*'s Danger, he wholly left him, and got at a great Distance from *Nero*'s Court. He embrac'd

brac'd the World with too much Delight and Contentment, as his *ſummum Bonum*, his chief Happineſs and Portion, and therefore prefers it before Chriſt. This is a great Enemy to true Religion, a great Let and Hindrance from keeping Chriſt's Commands. We muſt *deny* not only *Ungodlineſs*, but alſo *worldly Luſts*, *i. e.* all unlawful Deſires and Luſtings after ſecular earthly things, before we can *live ſoberly, righteouſly, and godly in this preſent World*, Tit. 2. 12. While theſe Fetters and Clogs are upon you, you cannot *run the Race that is ſet before you*, Heb. 12. 1. unleſs you lay aſide theſe, you can no more run the Chriſtian Race of ſincere Obedience, than a Man that's tied by the Heels, or layed in Irons, can perform a bodily Race. When the Heart is ſtuft up with the Dregs of *Earth*, there is no room for the Impreſſions of *Heaven*. Whoever is under the Government of theſe Luſts, can *no more believe* (as 'tis the Compariſon of a Learned Divine) *than a Man lying under an Heap of Rubbiſh, or at the Bottom of the Sea, can ſee the Glory of the Heavens*,

Res licitæ fiunt illicitæ, ſi Divinæ Vocationi præferantur. *Salmeron. in Parab. Evang.*

Graviores catenas induit Mundus, quæ ipſas animas hominum conſtringunt. *Tertullian.* lib. ad Martyres.

Charnock, vol. 2. p. 738.

Mens avari semel vinculis cupiditatis astricta, semper aurum, semper argentum videt: gratiùs intuetur aurum quàm Solem videt, &c. *Ambr.* in Salmeron. *Parab. Evang.* p. 172.

vens. The Intentness of the Eye upon one Object, hinders it from the View of another, that may be more excellent. Therefore holy *David* prays, Ps. 119. 37. *Turn away mine Eyes from beholding Vanity*; *i.e.* with Admiration and inordinate Affection. An inordinate Delight in the Riches, Honours, and Pleasures of this World, diverts Multitudes from *Christ* and true *Christianity*. This was, and is still the Root of the *Jews* Opposition to *Christ*: *The Corner-Stone is therefore rejected*, (as the Learned Author fore-named expresses it) *because it squar'd not with that Fabrick of worldly Greatness and Wealth, they had erected.* And O how many, who live in the *Tents of Christianity*, *and name the Name of Christ*, are so bewitch'd with this fatal *Circe*, that they are not only Strangers to true Religion, but even *Enemies to the Cross of Christ*, *Phil.* 3. 18, 19. Profit, Pleasure and Preferment are the *Great Idol* that the Generality of the World falls down to. And such Love of the World can never consist with the true Love of God, or a State of *Grace* and *Gospel-Sincerity*. This

1 Joh. 2. 15.

is

is diametrically oppoſite, directly contrary to the End of *Chriſt's Death*, and the Deſign of *his Religion*; Gal. 1. 4. *He gave himſelf for our Sins, that he might deliver us from this preſent evil World.* Here are the Flats and Quick-ſands that are ready to ſhipwrack and ſwallow us up, the Rocks that ſo many have ſplit upon; and the Deſign of *Chriſt's Death* was to deliver us from theſe. The great Uſe that a Chriſtian makes of the Croſs, is to *crucify him to the World*; Gal. 6. 14. *God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.* All theſe temporal things, Applauſe, Honour, Riches, that appear *ſo magnificent to others, are dead to me*, as *Chryſoſtom* comments upon that Text: Such (he adds) *it behoves a Chriſtian to be, and to have this Scripture always in his Mouth. Nothing* (ſays he) *is more happy, more bleſſed than this Mortification: This is the Foundation of a bleſſed Life.* When the Vanity of earthly Pomp and Glory is diſcovered, diſeſteemed and deſpiſed, then the *Croſs of Chriſt* has produ-

Οὐδὲν τοιοῦτον μακαριώτερον. αὕτη γάρ ἐστι τῆς μακαρίας ζωῆς ἡ ὑπόθεσις. Chryſoſt. Comment. in locum.

produced its blessed Effects upon us, and the *Christian Life* adva[n]ceth apace.

4. A proud and vain Conceit of our *own Righteousness*. This was, of old, the great Partition-wall that kept the Pharisees and their Disciples from embracing Christianity, when Christ himself was here upon Earth: Luke 18. 9. *They trusted in themselves that they were righteous*; that they had Righteousness enough of their own, and so never sought after *Christ* and *his Righteousness*. Our First Parent, indeed, had a personal and perfect *Righteousness*: It was as natural to him to be righteous, as now it is to his Posterity to be unrighteous. God had imprinted this *Righteousness*, and engraven his own *holy Image* upon him; and it was possible for him to have continued in that holy and happy State: But *Adam* being left to himself, soon left that upright and blessed Condition. Our First Parents were not contented with their present State, but aimed at higher things, and studied new Ways of making themselves more wise and happy than God

God had made them, and ſo readily hearkened to the Suggeſtions of the Devil to that end. Thus they fell with all their Children in their Arms, and we have all of us got an Hurt thereby: Their Sin has defiled our Nature, and now our Nature defiles us: So that the Apoſtle, when he had divided the whole World into *Jew* and *Gentile*, Rom. 3. 9. was not afraid to lay them all in the Dirt together, *Ver.* 10. *There is none Righteous, no not one.* If God would ſave all the World for the ſake of one ſuch *Righteous Man*, he could not be found. Yet *vain Man would be wiſe*, and would be thought Righteous, *tho he be born like a wild Aſſes Colt*, Job 11. 12. For Man to forſake, not only his *ſinful Self*, but his *righteous Self*, *i. e.* his beſt Performances, Accompliſhments, and Excellencies, (which he muſt do before he can come to Chriſt, and become a true Chriſtian) this goes ſore againſt the Grain of corrupt Nature. *Righteouſneſs by Works was the firſt Liquor that was put into the Veſſel*, (as a curious Pen expreſſes it) *and it ſtill retains the Tang*

Homo eſt inverſus Decalogus.

Κακοὶ μὲν θρίπες, κακοὶ δὲ καὶ ἶπες. Eraſ. Adag.

Flavel's *Method of Grace*, p. 81.

Tang and Savour of it, and will do so to the end of the World. Thus it was with the *Jews*, Rom. 10. 3. *They being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God.* It needs a great deal of Submission and Condescension, to be contented to be beholden to the Grace and Righteousness of Christ. There is much Pride as well as Ignorance in the Hearts of Men by Nature. They won't go abroad for that which they think they have, or may have at home; they are very hardly perswaded to be beholden to this *borrowed Righteousness.* There is a *Party of Men* now in the World, and (which is more sad) in the Christian part of it, who deny the *Eternal Divinity* of the Son of God, and by consequence his *Imputed Righteousness.* They set up *Humane* * *Reason* as the *Supreme Judg* and Standard of all that is Sacred and Divine, and have almost brought it to this, that (as the Poets feign of *Phaeton*, when he sought to guide the Chariot of the Sun, for a time, he had like

* *This Candle of the Lord, when it was first lighted up, before there was any Thief in it, even then it had but a limited and restrained Light. And* Adams *Candle aspiring to be a Sun, has burnt the dimmer ever since. Humane Understandings are glad to wink at some dazling Objects.* Culverwel's *Light of Nature*, Ch. 12. p. 104, 105, 10.

like to have burnt the Earth; ſo theſe Adorers of Reaſon have driven that Chariot ſo furiouſly and ſo far, that) they have gone very near to deſtroy both Reaſon and Religion at once. The fartheſt that we can ſafely go with Reaſon, is (as a diſcerning Author, lately living, declares) to reſt in a full Evidence, that what we are called to *believe* is of *Divine Revelation*. *Theſe Perſons* (as he adds) *ſhut the Door for Jews and Pagans*, (and, I may add, for themſelves too) *that they ſhould enter in at to the Chriſtian Faith*. Theſe Opinions will ſooner make Men of *Agrippa*'s Religion, than perſwade them to be of *Chriſt*'s Religion. St. *Paul* was a Perſon of as great Learning and Reaſon, as ('tis to be hop'd) theſe Men can pretend to; and yet he had learn'd another kind of Leſſon than theſe ſeem to be acquainted with. Who could diſplay ſuch a Banner of his own Excellency, both as to External Privileges, and Moral Qualifications, as St. *Paul* could? *Phil.* 3. 5, 6. And yet he look'd upon them all but as Pebles that hide the great Pearl of Price:

Πάσαν Ἰουδαϊκὴν, καὶ Ἑλληνικὴν ἀποῤῥίφαι πλάνην· καὶ μήτε πλῆθος Θεῶν εἰσαγειν, μήτε τὸν Χριστὸν ἀρνεῖσθαι φύσει τοῦ ἑνὸς Θεοῦ. Ignat. Ep. ad Antioch.

He accounted them all but loss in comparison of Christ and his Righteousness, Ver. 7, 8, 9. Who had pleaded and disputed more for the Romish Doctrine of *Merit* and *Good Works*, than Cardinal *Bellarmine*? And yet when he came to die, he could not but acknowledg the *Merits* and *Righteousness of Christ* as *Via Tutior*, the safest Argument to plead upon. "Whatever Men "may babble in the Schools, yet "when they come to plead with "God, there is no Claim will serve "their Turn, but the Righteous-"ness of Christ. They may dispute with Men, such as themselves; but when they come to dispute with their own Consciences, in the Agonies of Death, then they will cry out, it is best to lean upon the *Merit of Christ*. *This is his Name whereby he shall be called*, Jehovah-tsidkenu, *The Lord our Righteousness*. An eminent proof, both of the Divinity of Christ, and our Justification by his Righteousness. His true Disciples will call and account, and trust in him as such, as the Prophet there foretels. *He who knew no Sin, was made Sin* (a Sacrifice

Dr. Manton's *Treat. of Self-denial.*

Jer. 23. 6.

2 Cor. 5. 21.

crifice for Sin) *for us*; *that we might be made the Righteouſneſs of God in him.*

5. The *Devil's Power* and *Subtlety*. The Devil, by the Sin of Man, is become *the God of this World*: And the greateſt part of the Works done in the World, is to enlarge his *Kingdom*. How many Parts of the World are totally under his *Dominion*, and do even make him the *Object of their Worſhip?* as the *Pagans* did of old, 1 *Cor.* 10. 20, 21. though not intentionally: In ſome Parts of the *Indies*, their direct and peculiar Worſhip is to the Devil, that he may not hurt them. And 'tis ſad to conſider how dreadfully, in all Parts of the World, that wicked Spirit, that *Prince of the Power of the Air, works and rules in the Children of Diſobedience.* There is no Place in the World that can ſecure a Man from his *Temptations*. He is the *great Peripatetick*, that goes to and fro, that takes his Circuit thorow and about the whole World. *He goes about*, not only *as a roaring Lion*, but as a *ſubtle Serpent, ſeeking whom he may devour.*

Ephes. 2. 2.

Περιπατεῖ, 1 Pet. 5. 8.

vour. He is diligent, reſtleſs and unwearied in his Endeavours, firſt to circumvent and deceive, and then to devour Souls. He envies the Condition of Man, and therefore ſeeks to keep him out of that Paradiſe and Happineſs that he himſelf has loſt, and to pull him into that Miſery he himſelf is plung'd into. His greateſt Malice and Deſign is againſt the Souls of Men; none but the beſt Room in the Houſe will ſerve this unclean Spirit: Here he would take poſſeſſion, and fix his Habitation: Theſe he would *devour*, 1 Pet. 5. 8. he would drink them, ſwallow them down at a draught, as the *Greek* word (καταπίν) doth ſignify.

Ad Solamen Calamitatis ſuæ, non deſinunt perditi perdere. *Min. Fel.*

Thoſe deſperate and reſtleſs *Spirits* have no other pleaſure, but in bringing us *to the ſame Miſery themſelves are in*, as is well obſerv'd by an Antient Chriſtian Writer. And how many Wiles and Depths, how many Methods and Arts are made uſe of by them for this purpoſe? The Devil is the moſt antient and cunning Sophiſter in the World: He deceiv'd our Firſt Parents

rents in their State of Innocence, and durſt undertake to diſpute with *Michael* the Arch-Angel, *Jud.* v. 9. And well may we ſay with the Apoſtle, *We are not ignorant of his Devices*, 2 Cor. 2. 11. So that if the Chriſtian Church of old prayed to be delivered from *Auguſtine*'s *Logick*, before his Converſion, we ſtand in great need to pray to be delivered from *Satan*'s Sophiſtry, which is far more cunning and dangerous. How many are ſeduced by his Arts, and drawn away from the Truth, to entertain and propagate Errors? How are others kept from the Profeſſion and Practice of Religion, by looking upon that monſtrous Face, that the Devil and his Inſtruments have painted it with? In ſhort, How is the generality of the World kept in Ignorance of, or filled with Hatred and Prejudice againſt Religion and the Ways of Holineſs? * *The God of this World blinds* the wicked *unbelieving World*, hoodwinks them, throws Duſt in their Eyes, that they may not ſee the Deformity and Danger of Sin, nor the Beauty and Lovelineſs of Chriſt and Ho-

Arrowſmith's Tact. Sacra, p. 80.

* Ità plerique excæcati ſunt fumo præſentis honoris, vel pulvere terrenorum bonorum, ut iſta non videant, neque conſiderent, donec repentinus ſuper eos veniat interitus, & oculos aperiat pœna, quos clauſerat culpa. *Bellarm.* de Æternâ Felicitate. *c.* 3. *p.* 78.

lineſs. *If our Goſpel be hid* (ſays the Apoſtle) *it is hid to them that are loſt*, 2 Cor. 4. 3. And O how many are there in this dark, ignorant, blind and loſt State! The moſt People are ſo beſotted with the World, and ſo mad upon their Luſts, and their Minds are ſo obſcured thereby, that it's to be feared, few of them underſtand the Doctrine of the Goſpel. The Apoſtle gives the Reaſon of this, Ver. 4. *In whom the God of this World* (the Devil) *hath blinded the Eyes of thoſe that believe not, leſt the Light of the Glorious Goſpel of Chriſt ſhould ſhine unto them.* The Devil holds his black Hand before their Eyes, that they may fall blindfold into Hell. He deals with theſe miſerable deluded Captives, as *Pliny* tells us the Eagle does with the Stag: *She ſettles upon his Horns, and there flutters about, filling his Eyes with the Duſt that is in her Wings, that at laſt he may tumble down from ſome Rock, and become a Prey to her.* Thus the Devil blinds and deceives the Carnal, miſerable World, keeps them in *Ignorance*, *Impenitency*, and *Unbelief*, that they may the more eaſi-

Pliny's *Natural Hiſtory.*

ly

ly become a Prey to him. And as for many of the reſt, that may have more Senſe and Underſtanding, and may be led thereby towards Chriſt, and lifted above others into ſome Profeſſion of Religion, the moſt of theſe he blinds and deludes one way or other, he keeps poſſeſſion of them by one reigning Sin or other, and ſo at laſt they fall into everlaſting Miſery and Deſtruction.

Secondly, There is ſomething *Internal*, ſome inward Cauſe why ſo few are *Altogether Chriſtians:* And this is principally and chiefly the Corruption and Pollution of our Natures, by the Fall of our Firſt Parents; ſo that while Perſons remain in that Condition, and are not chang'd and renewed by the Grace and Spirit of God, they are almoſt at as great a diſtance from true Chriſtianity, as many of the *Heathens* are at this Day. What greater Teſtimonial have ſuch Perſons to produce for their Chriſtianity, than might have been found amongſt the Multitude of the *Spaniſh* and other Roman Converts in both

Cauſe Internal.

Quid cuiquam prodeſt quod baptizatur, ſi non juſtificatur? *Aug.* de Civit. Dei, *l.* 21. *p.* 661.

both the *Indies?* Indeed natural Conſcience will do ſomething, will carry a Man ſome part of the way towards Religion and Chriſtianity, but will leave him far ſhort of it. God gives the Conſciences of ſome natural Men that power and quickneſs, that in many particular Actions they are ſeen to carry well, while they only follow the Light of Nature and Conſcience. Thus they are kept from groſs Sins, and practiſe many commendable Vertues, and their Conſciences will not ſuffer them to do otherwiſe. Many of the *Heathen* that we may read of, were Juſt, Honeſt, plain-Dealers, would ſpeak as they thought; and whatever they loſt or ſuffered, would not break their Words. They were many of them ſuch, as do indeed quite ſhame, and will condemn many that are called Chriſtians; who having baniſh'd or feared Conſcience, live in the practice of many notorious Sins, that were not ſo much as named among the ſober *Heathens*, 1 Cor. 5. 1. Now how far God would accept and reward this Moral Vertue and Philoſophical Probity,

Probity, in such as *Aristides*, *Phocion*, *Cato*, *Regulus*, *Socrates*, *Scipio*, *Epaminondas* and many others, is not so clear to determine: 'Tis safest to leave them and their Condition to the Great Lord and Judg of the Universe, to *whom all must stand or fall*. But certainly Christians, who have a more clear and glorious Gospel-Light and Day of Grace discovered and lengthned out to them, have a greater Work to do *, and a farther Journey to go than others have: If not, what Use of, what Thanks due to Christ and the Gospel? What Signification and Use of those Scriptures, *John* 3. 3, 5. *Rom.* 8. 8, 9. 1 *Cor.* 2. 14, &c? Christ indeed, when he look'd upon the young *Pharisee*, and saw him to be a Civil Person, free from foul and scandalous Crimes, is said to have *lov'd him*, *Mark* 10. 21. but no otherwise than as we love Pictures, which are pretty things to look on, and that's all they are good for. Christ had an human Compassion towards him, he pitied him, as we do some learned moderate *Papists*, and other Persons of sober civil Conversation:

* *Morality looks that the Skin of the Apple be fair; but Religion searcheth to the very Core. Morality chides outward Exorbitancies: but Religion checks secret Inclinations. Or at the best, in Morality there is but a polishing, a guilding, a carving of the Heart; but in Religion there is a new framing, a new modelling, nay, a new creating. That's the Power of Godliness, it changeth the Heart.* Culverwel's *Child's Return*, p. 62.

tion: This ſeems to be the meaning of that Phraſe, elſe 'tis not ſo eaſily reconciled with what our Saviour has expreſly declared, *Mat.* 5. 20. *Except your Righteouſneſs*, &c. How few are there who pray and labour for ſpecial, renewing Grace? who ſee the Neceſſity of a Spiritual Change and Renovation? whereby we are required to *put on the New Man, which, after God, is created in Righteouſneſs and true Holineſs*, Epheſ. 4. 23, 24. I know not how to illuſtrate theſe Scriptures, and conclude this Head better, than in the Senſe, though not in the Language, of the Excellent *Charron*, ſpeaking of *natural Honeſty or Goodneſs*: "There remaineth yet one thing to make this Work compleat and perfect, and that is the Grace of God, whereby this Honeſty, Goodneſs, Vertue, hath Life, is brought forth in his due time, and receiveth its laſt and perfect Portraict; it is elevated, chriſtened, crowned; that is to ſay, accepted, verified, approved by God. Honeſty is like to a Good Organiſt, who toucheth well

Of Wiſdom, l. 2. c. 3. p. 250, 251.

" well and truly, according to
" Art: The Grace and Spirit of
" God, is the Blaſt and Wind
" which expreſſeth the Touch,
" giveth Life, and maketh the In-
" ſtrument to ſpeak, and to make
" a pleaſant Melody. Now this
" Good conſiſteth not in long Diſ-
" courſe, Precepts and Inſtructi-
" ons; neither is it attained by
" our own proper Act and Labour;
" it is a free Gift from Above,
" whereof it taketh the Name
" Grace: but we muſt deſire it,
" ask, implore it, both humbly
" and ardently. O God, vouch-
" ſafe of thy Infinite Goodneſs to
" look upon me with the Eye of
" thy Clemency, to accept and to
" like of my Deſire, mine Eſſay,
" my little Work, which comes
" Originally from thee, that thou
" mayeſt end that thou haſt begun,
" that ſo thou mayeſt be both my
" *Alpha* and *Omega*. Sprinkle me
" with thy Grace, keep me, and
" account me thine, and ſo forth.
" Grace is not contrary to, neither
" doth it enforce or deſtroy Na-
" ture, but ſweetly it relieveth
" and perfecteth it. So that it

" muſt

" must not oppose it self there-
" unto as to its Contrary, but put
" it on as a Crown. They are both
" of God, they must not there-
" fore be confounded; every one
" hath his Jurisdiction, his Action
" apart: The Organist, and he
" that worketh at the Bellows, are
" two, so are Honesty and Grace,
" the Action good in it self natu-
" rally, morally, humanely, and
" that by Grace made acceptable.
" The one without the other can
" be no better than *Æs Sonans*, and
" *Cymbalum tinniens*, as sounding
" Brass, or a tinkling Cymbal, 1 *Cor.*
13. 1. only making a Noise, but conducing nothing to our Salvation: *If I have not* (says the Apostle) Ἀγάπην, sincere, universal *Love* to *God* and *Men*, which is the Fruit of a true *saving Faith* in *Jesus Christ*, I am nothing; it profiteth me nothing, though my other *Gifts* and *Accomplishments* be never so great, *Ver.* 2, 3.

2. The *Reasons* why it concerns us to be *Altogether Christians*.

Reas. 1.

Reaſ. 1. It is moſt agreeable to the Nature of God, and moſt becoming him we ſerve, that we ſhould be *Altogether Chriſtians*. God is an abſolute, perfect, holy Being; and we muſt be truly upright, ſincere, holy Creatures, if we would be like him, and ſerve and worſhip him aright. John 4. 24. *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.* He is not *Semi-Deus*, an half God, an imperfect Being, but a perfect, holy, ſpiritual Being; and therefore thoſe that pay a Religious Homage and Worſhip to him, muſt do it in a ſincere and ſpiritual manner, in Truth and Reality. *Sacrificium Deo Spiritus purus. The moſt acceptable Sacrifice to the Majeſty of Heaven, is a pure Heart.* An innocent Soul, an innocent Life. *Optimus Animus, pulcherrimus Dei cultus: Religioſiſſimus cultus, imitare. A pure Mind is the beſt Service of God; the moſt religious worſhipping of God is to follow him, to imitate him, to be like him. A wiſe Man* (ſays *Charron*) *is the true Sacrifice of the Great God, his Spirit is his Temple, his Soul is his Image, his*

Seneca. Lactant.

his Affections are his Offerings, his greatest and most solemn Sacrifice is to imitate him, to serve and implore him. *Joshua* tells the Hypocritical Israelites, *Josh.* 24. 19. *Ye cannot serve the Lord, for he is an holy God; he is a jealous God, he will not forgive your Transgressions, nor your Sins.* You that are yet unreformed and unresolved, that would fain make a mixture of Religions, that have one Knee for *God*, and another for *Baal*, cannot serve the Lord in a sincere and acceptable manner; for he is an holy God, and must be served like himself, *i. e.* truly and totally; there must be no halting nor halving in his Worship: He will not take up with a seeming or slubbering Service. *He will be sanctified in all those that draw near unto him*, and will not endure Prophaneness, or hypocritical formal Profession. So, if we would be like Christ, if we would be the true Disciples of our Great Lord and Master, we must be *Israelites indeed*, Christians indeed, such *in whom there is no guile.* This is *true Religion* (as one of the Antients speaks) *to be like him whom we worship*;

ſhip; to imitate him, ſo far as he is imitable. There is a twofold Holineſs in Chriſt, (as one well obſerves) the Holineſs of his Nature, and the Holineſs of his Practice: And this obligeth Chriſtians to a twofold Holineſs, *viz.* Holineſs *in actu primo*, in the Principles of it in their Hearts; and Holineſs *in actu ſecundo*, in the practice and exerciſe of it in their Converſations. 'Tis true, we cannot in all reſpects imitate the Holineſs of Chriſt; for he is eſſentially, perfectly Holy, as the Devil himſelf confeſſeth: Mark 1. 24. *I know thee who thou art, the Holy One of God*; ὁ ἅγιος, *That Holy One* by way of Excellency and Eminency. But we ſhould labour to be ſincerely, Evangelically Holy, compleat in Chriſt, and ſo we may imitate and reſemble Chriſt. Though we may not attempt to be like him in his Power, Majeſty or Glory, in his Miracles, Signs and Wonders, yet we may ſafely and honourably attempt to be like Jeſus Chriſt in Wiſdom, Righteouſneſs and Holineſs. *We ought to walk* (ſays the Apoſtle, 1 *John* 2. 6.) *even as he walked:*

Deus vult nos imitari non ejus omnipotentiam, omniſcientiam, &c. ſed bonitatem & ſanctitatem. *A Lapide.*

Vult imaginem suam nos etiam similitudinem fieri, ut simus Sancti, sicut & ipse Sanctus est. *Tertul.* Exhort. ad Cast.

walked: *How's that?* saith St. *Augustine*; *not as he walk'd upon the Sea, but as he walk'd in Love and Charity, and doing Good: He has left us an Example that we should follow*, and tread in his Steps; though we cannot keep equal pace with him, 1 *Pet.* 2. 21. In other things you cannot be like Christ, but in Grace and Holiness you may be like him. Look as in Water, or in a Glass, Face answers to Face; so you may reach to that Holiness, that in an Evangelical Gospel-Glass may answer to the Holiness of Christ himself.

Reas. 2. It's most consonant and conformable to the *Word of God*, that we should be *Altogether Christians*. The Command is frequent and strict, and does strongly oblige in this Case: 1 Sam. 12.24. *Only fear the Lord and serve him in Truth, with all your Heart*: We must do it without Dissimulation, and without Diminution, heartily and throughly. Thus *God* commanded *Abraham*, Gen. 17. 1. *I am the Almighty God, walk before me*; *i. e.* as becomes one in the presence of

of thy Creator, Governour, Judg and Rewarder; *And be thou perfect*, careful to pleaſe and obey me in all things. Holineſs muſt run through our whole Lives: all the Parts of our Line of Life muſt be ſtreight and even before God. *As for ſuch as turn aſide to their crooked Ways*, (as the Planets ſteal back by a ſecret ſlow Motion of their own, contrary to that of the *Primum Mobile*) *the Lord ſhall lead them forth with the workers of Iniquity*, Pſal. 125. 5. He ſhall lead them forth to Miſery and Puniſhment, as Malefactors are commonly led to the Place of Execution: When *Peace ſhall be upon* Iſrael, upon all that are true *Iſraelites*, without Hypocriſy and Guile. Surely, as an uneven Pulſe argues an unſound Body, ſo doth uneven walking an unhealthful diſtemper'd Soul. 'Tis our Saviour's Command to Chriſtians, *Matth.* 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.* * He does not ſpeak of a Legal, but Evangelical Perfection: Not ſuch a Perfection as the *Romiſts*, and others related to them, plead for, as attainable

* Non homines, ſed monſtra hominum ſunt Pelagiani, Cathari, Cœleſtiani, Donatiſtæ, Libertini, qui ex hoc loco (1 *Joh.* 3. 9.) perfectionem illam ſomniant, à quâ abſunt ipſi omnium hominum longiſſimi. *Beza.*

and attained by many in this Life, but a Gospel-Sincerity, Uprightness and Perfection. The Saints even in this Life (as one speaks) have a perfect beginning of Holiness, because they are begun to be sanctified in every Part: They are *sanctified throughout, in Soul, and Body, and Spirit*, as the Apostle distinguishes, 1 *Thess.* 5. 23. Tho every Part be not throughout sanctified, yet they are sanctified in every Part throughout. The Saints of God are intentionally perfect, their Desires and Intendments bend that way; 'tis the Aim of the Saints on Earth, as it is the Reward of the Saints in Heaven. *Be ye therefore perfect*, (says Christ) not by way of Equality, (that can never be) but by way of Analogy, of Resemblance and Imitation: *Perfectione partium*; let Grace be sound and sincere in every Part. God does even beg this of us, *Deut.* 5. 29. *O that there were in them an Heart to fear me, and keep all my Commandments always, that it might go well with them, and with their Children for ever!* This is to walk agreeably to the Word, to the Will

Summum culmen affectantes, satis honesti vel in secundo fastigio conspiciemur. *Columel.*

Will and Command of God: So the Apoſtle enjoins and directs his Converts, 1 *Pet.* 1. 15. *As he that hath called you is Holy, ſo be ye Holy in all manner of Converſation:* ἐν πάσῃ τῇ ἀναστροφῇ, *in every creek and turning of your Lives*, through the whole Courſe, and in the ſeveral Parts of your Converſation: or, in all manner of Converſation, as we read it, *i. e.* with whomſoever you converſe, Believers or Infidels, Friends or Enemies, Relations or Strangers; or whatſoever Condition ye are in, Peace or Trouble, Proſperity or Adverſity; behave your ſelves as good Chriſtians, let Holineſs run thrô all; becauſe *it is written, Be ye Holy, for I am Holy.* Levit. 20. 26.

Reaſ. 3. We dedicated our whole Man to Chriſt in our Baptiſm. And as we are thus devoted and dedicated to Chriſt, we have a ſolemn Oath and Engagement upon us, to renounce the *Devil*, the *World*, and the *Fleſh*, and to live in all new and true Obedience unto Chriſt. Baptiſm is a vowed declared Death to Sin, and a ſerious and ſtrict Obligation to become the ſincere and

faithful Servants of Christ. *The Vows of God are upon us*, we are under the highest and most strict Engagement that can be made, to *die to Sin*, and *rise again unto Righteousness*; continually to mortify all our evil and corrupt Affections, and daily to proceed in all Vertue and Godliness of living. Therefore the Apostle argues, *Rom.* 6. 2. *How shall we that are dead to Sin, live any longer therein?* His Argument is drawn, not *ab Impossibili*, but *ab Incongruo*; 'tis the most unsutable unbecoming thing that can be. *Know ye not*, (saith he, *v.* 3.) *that so many of us as were baptized into Jesus Christ, were baptized into his Death?* All that are baptized in the Name of Christ, are baptized into the Death of Christ; that as Christ died *For Sin*, they should die *To Sin*; that as they expect the *Benefit*, they should express the *Likeness* of *his Death*. *Therefore* (ver. 4.) *we are buried with him by Baptism into Death; that like as Christ was raised up from the Dead, by the Glory* or Power, or to the Glory *of the Father, even so we also should walk in newness of Life.* The Design

Crucifigimur qui in aquâ baptizamur, qui Baptismus est similitudo crucis, mortis, sepulturæ, ac resurrectionis mortuorum. *Basil. M.* de Baptismo.

Σταυρός ἐστι τὸ βάπτισμα· ὅπερ ἦν ὁ σταυρὸς τοῦ Χριστοῦ, καὶ ὁ θάνατος· τοῦτο ἡμῖν τὸ βάπτισμα γέγονεν, ἐπειδὴ τὸ σὸν, καὶ σταυρὸς, καὶ θάνατος. Chrysost. Hom. in Loc.

Deſign and End of that Holy Sacrament and Ordinance of Baptiſm is, that *All* who are Partakers of it, ſhould both die to Sin, and this vain and empty World, and live a Life of Faith and Univerſal Holineſs. We ſhould offer up and dedicate our *whole ſelves*, (as the Apoſtle ſignifies by a *Synecdoche*) Soul and Body, *a living Sacrifice, holy, acceptable to God, which is our reaſonable Service*: We muſt offer them up holy, ſound, and entire, as the Sacrifices under the Law were to be without Blemiſh or Defect: This is λογικὴ λατρεία, ſuch Service as is according to the Word of God, ſuch as Chriſt and the Goſpel command and expect from us. Let us frequently call to mind our Primitive and Original Vow in Baptiſm. *Luther* ſpeaks of a Virgin, who, when ſhe was aſſaulted with any Temptation, either to the practice of Sin, or neglect of Duty, was wont to return this Anſwer, *Baptizata ſum, I am baptized.* Let us remember, that we are dedicated to God, and have taken a *ſolemn Vow* upon us: And conſider withal, That *God takes no*

Lavacrum illud obſignatio eſt Fidei. *Tert.* de Pœnit.

Rom. 12. 1.

Eccles. 5.4,5. *pleasure in Fools, who make Vows, and break them.* If we live in the practice of any known Sin, or in the neglect of any known Duty, we renounce or forget our Baptism, and it had been better, a thousand times, if that Water had never been sprinkled upon us. *It were better scalding Oil had been poured upon us,* (says one) *than the Water of Baptism, if we still wallow in the Mire, and do not live unto him, who died for us, and rose again.* In this Sacrament we profess to *rise again with Christ*, and therefore should not only *put off the Old Man*, or Body of Sin, but have an earnest Impulsion within our selves to the Duties of Holiness, and be breathing after, and pressing on yet more and more to the Purity and Perfection of the Christian Life and Heavenly Estate.

Reas. 4. To be half a Christian, runs a Man into the Sin of Spiritual Idolatry. As the *Manichees*, embracing the more antient Error of *Cerdon* and *Marcion*, set up two Gods, two Principles or Beginnings, the one the Author of *all Good*,

Good, the other the Author of *all Evil:* So theſe divided Chriſtians, they ſet up other Gods in their Hearts, beſides the true God. The covetous worldly Wretch, he makes his Money his God; *he makes Gold his Hope*, as *Job*'s Expreſſion is. As among the Heathens, Money had Devotions paid to it as a Goddeſs, ſo it is too much worſhipped and adored by many who have the Name of *Chriſtians*. The Apoſtle calls Covetouſneſs *Idolatry*, and the covetous Man an *Idolater*; therefore Gold muſt needs be his Idol, and Riches his Deity. No wonder that ſuch Perſons put their Truſt, and place their Confidence in theſe Things. 'Tis natural for Men to truſt in that which they make their God, be it what it will; as the old *Egyptians* did not think ſcorn to worſhip a *Leek* or an Onion, and to confide in it. How many Men in the World truſt in their Riches and Eſtates, and never value or regard the Bleſſing or Providence of God? Therefore is that Charge and Command given, 1 *Tim.* 6. 17. *Charge them that are rich in this World, that they be not high-minded,*

Job 31. 24.

Epheſ. 5. 5. Col. 3. 5.

nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy. So the Glutton and Drunkard, the voluptuous *Epicure*, he makes his *Belly his God*; he sacrificeth his Estate, his Health, nay his very Soul, to that *Idol* his Belly: He offers every Day a *Drink-Offering* and a *Meat-Offering* to his insatiable unreasonable Appetite. And so the Apostle thought fit to link them both together, *Phil.* 3. 19. *Whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.* And 'tis as dreadful a Character he gives of some in the last Days, 2 *Tim.* 3. 4. *Lovers of Pleasure, more than Lovers of God.* The *Gnosticks*, who lived in the beginning of these Days, were given up to filthy Lusts, and plac'd their Felicity in living deliciously. And as *Lactantius* observes, that *Epicurus* had more Disciples than the rest of the Philosophers; so these Idols of Sense have more Worshippers than the True God has. The Hearts of Men are naturally full of this *Spiritual Idolatry*; and 'tis justly branded with that infamous Name: For, though it be not practised

Institut. Divin. l. 3. c. 19.

ctiſed in a groſs and corporal Manner, yet it is done Spiritually, 'tis inward ſecret Idolatry: That which takes up a Man's Love, and Confidence, and Care, and Choice, and Delight, 'tis ſet up in the room and place of God. The Error, which the Apoſtle reproves in the Gentiles, was not in matter of Judgment, in miſtaking bad Angels for Good, but in matter of Manners and Choice: And therefore the Apoſtle ſays, *Rom.* 1. 25. *They worſhipped the Creature,* παρὰ τὸν κτίσαντα, *beſides the Creator:* So it ſhould be read, as a very Learned and Great Divine obſerves. Theſe Worldlings and Epicures will generally pretend to be Worſhippers only of the True God; but 'tis according to the Example of the *Perſian* Ambaſſadour, who being among Chriſtians, and pretending to worſhip the ſame God with them, would often be repeating the Doxology, *Soli Deo Gloria*, when he meant nothing elſe but the *Sun in the Firmament*, which the *Perſians* worſhip as a God. Peradventure theſe Perſons may give God the ſame External Worſhip that others

Bp Taylor's *Serm.* p. 61.

Arrowſmith's Tact. Sacra, p. 132.

others do, but they keep their Hearts, and best Rooms, for their Carnal Lusts and Pleasures: or at the best, they are divided betwixt God and the Devil, betwixt God and the World, betwixt God and their own Lusts. They only are true Christians, and truly blessed, who *seek* and serve *God with their whole Heart*, Psal. 119. 2. who are really and wholly resolv'd for God, and entirely devoted to him.

Reas. 5. He that is not an *Altogether Christian*, will not be an *Alway Christian.* Such as begin and go on in *Hypocrisy*, will end in *Apostacy.* So did *Hymenæus*, *Philetus*, *Alexander*, who at first were great Professors, yet at last became grand Apostates. Thus did *Demas*, 2 Tim. 4. 10. *He hath forsaken me*, (says the Apostle) *having loved this present World.* This Man was a Preacher of the Gospel, St. *Paul*'s Coadjutor, and is joined with *Luke* the Evangelist, (*Col.* 4. 14.) yet, notwithstanding all this, *Demas hath forsaken me.* *Pelagius* was a Man so seemingly Religious, that they

Οὐδὲν πρόσωπον μόνιμον. Greg. Naz.

Nihil fictum diuturnum. *Ambr.* Offic. *l.* 2. *c.* 22.

they who wrote againſt him, were fain to conceal their Names, for fear of the People; yet at laſt became a great Enemy to the Grace of God. A Man may be a great Profeſſor and Preacher of the Goſpel, may have the Gift of working Miracles, as *Judas* and others had; and yet, for want of a ſound and ſtrong Foundation, may fall to nothing. Men may caſt Devils out of others, and yet have the Devil in themſelves: They may, notwithſtanding all this, be Apoſtates from Chriſt, Enemies to Chriſt, *workers of Iniquity*, ſuch as Chriſt will never own, *Mat.* 7. 21, 22, 23. The *ſtony Ground* was forward, came on bravely at firſt; but, for want of Root, dwindled and withered away. Theſe flaſhy Affections have not Principles to maintain them, and therefore their Goodneſs is no better than *Ephraim*'s; for *as a Morning Cloud, and as the Early Dew, it paſſeth away*, Hoſ. 6. 4. They are enlightned only as by ſome Flaſh of Lightning, and not by the lively refreſhing Beams of the Sun of Righteouſneſs, and ſo commonly go out in Snuff

Caduca ſunt quæcunq; fumata ſunt. *Cyprian.* ad Donat.

Snuff and Stink: Whereas the Righteous, they that are truly upright, Altogether Christians, *hold on their way, and shine more and more unto the perfect Day.* These Apostates, these backsliding Christians, they do no more than taste of the good Word of God, as Cooks do of their Sawces; they let nothing down, they digest it not. These Midway Christians are commonly moved by some External Principle, as Riches, Honours, Reputation, Applause, Credit, *&c.* but (as *Job*'s Expression is, *Job* 19. 28.) *the Root of the Matter is not in them. They want depth of Earth,* as St. *Mark*'s Comparison is, *Mark* 4. 5. ὃ βαθυνεῖ, the Plough is not gone deep enough, and so all miscarries and comes to nothing. Nothing but sound Altogether Christianity will keep us from Apostacy. We must be sure to dig deep, to lay a good Foundation, or the Fabrick will fall at last: We shall start aside like a broken Bow, when any Danger or Temptation comes.

Job 17. 9.
Prov. 4. 18.

Reas.

Reaſ. 6. They that are not Altogether Holy, ſhall never be Altogether Happy. There are ſome things abſolutely neceſſary to the Being and Well-being of a Chriſtian, and this is one of them. As our Saviour tells *Nicodemus*, John 3. 3. *Except a Man be born again*, (*i. e.* be renewed by the Grace and Spirit of God) *he cannot ſee the Kingdom of God.* So the Apoſtle tells us all, *Heb.* 12. 14. *Without Holineſs no Man ſhall ſee the Lord.* Seeing, in theſe Scriptures, is an *Hebraiſm*, and implies both Viſion and Fruition. Without a Principle of Grace and Holineſs in the Soul, and a ſincere practice of it in the Converſation, none ſhall ever come, either to a bleſſed Acquaintance with God here, or to a glorious Fruition of God hereafter. The Creature muſt be ſtrip'd of his Unrighteouſneſs, or God of his Purity, before they can come together. The Holy God abhors the Preſence and the Services of Unſanctified Perſons in this Day of Life and Grace: And if God bid thee depart from him here, under

Non eſt via ad regnum ſine primitiis regni, nec ſperare poteſt cœleſte regnum, cui neque ſuper propriam datur regnare concupiſcentiam. *Bernard.*

Pſal. 50. 16. Iſa. 1. 13.

Cum Deus sit ipsa puritas, in suis Cultoribus summam animi puritatem requirit: non enim summæ puritati potest placere nisi quod purum est. *Lessius.*

under a Dispensation of Grace; How much more wilt thou hear that terrible *Depart*, at the Day of Judgment? An unholy Heart and Life are altogether unsutable to a State of Happiness and Glory. Heaven is a State and Place of infinite Purity, and impure Persons can never get into the most Holy Place, *Rev.* 21. 27. Heaven must be in thee, before thou canst be in Heaven. It was a good Inscription that a bad Man wrote on the Door of his House, *Per me nihil intret Mali*, Let no Evil pass through me: Whereupon *Diogenes* replied, *Quomodo ingredietur Dominus?* How then shall the Master get into his own House? That Inscription does doubtless agree with the Celestial Habitation; nothing that is unholy or impure shall in any wise enter there: There is nothing there but what is Holy; the Persons are all Holy, the Employment Holy, *Rev.* 4. 8. so that, as I hinted, an unholy Frame can never be accommodated to that holy State; for there must be Holiness in the Organ, to take in the Holiness of the Object: And therefore we must be *made meet*

meet to be partakers of the Inheritance of the Saints in light. Thus it must be with all Christians that desire to be Partakers of that heavenly Inheritance, they must first be made meet for it in this Life: We must be Saints here, if ever we expect to be Saints hereafter. What should others do with Heaven, that are not Saints? What should a Carnal Heart, that knoweth no other Heaven, but to eat, drink, and sleep, to wallow in sensual Delights, to enjoy this World, do with the Inheritance of the Saints in Light? Therefore we must be *made meet* for such a State as the Apostle speaks. If we hope for a Portion in that Heavenly State, our Hopes engage us to Holiness, 1 *Joh.* 3. 3. *Every Man that hath this Hope in him, purifieth himself, even as he is pure.* Every Christian that has a lively Hope begotten and fixed in him, to see Christ as he is, in the Celestial Glory, will be influenced thereby to an ardent Desire and Endeavour, to be transformed into the Image of the Divine Purity: Knowing that our future Conformity to God in Glory and Bles-

Col. 1. 12. Licet non sit causa meritoria Gloriæ, est tamen causa dispositiva quâ idonei reddimur ad Gloriam recipiendam. *Alsted.*

Blessedness hereafter, depends upon our sincere and vigorous Endeavours after a Conformity to him in Holiness here. The Vessels of *Glory* are first seasoned with *Grace*. Such Persons will be practising and trying here upon Earth, how they can conform to Christ in Holiness and Purity, and so begin their Happiness as well as they can. 'Tis a most unreasonable absurd thing for any Person to think of being Happy hereafter, without being Holy here. God has both determined the contrary by a just and irrevocable Decree, and the Nature of the Things themselves makes it plainly impossible. 'Tis *a Crown of Righteousness* that God has laid up in store for faithful Christians, as their Portion and Happiness hereafter; and they that want the *Righteousness*, must want the *Crown* also. And were it possible for an unrighteous Soul to be admitted into that holy heavenly State and Society, it would be little Comfort or Pleasure to such an One: neither the Place, nor Company, nor Employment would be sutable or delighful to such a Soul:

So

So that, if God had not determin'd, That without Holineſs none ſhall ſee him, and be for ever happy in the enjoyment of him, the Nature of the Things on both ſides would for ever have put a Bar to it. As God cannot delight in us, ſo neither can we delight in him without Holineſs. The Oppoſition, the Contrariety between God and unholy Souls, is as great as that between Light and Darkneſs. So that we muſt *purify our ſelves as he is pure*, if we expect to ſee him as he is, in the bleſſed Purity of the Heavenly Glory.

Application.

Inference 1. *A Mediocrity in Religion, a little Chriſtianity will not ſerve the Turn.* The World is generally of Opinion, a little Pains in Matters of Religion, a ſmall Meaſure of Chriſtianity, is enough of all Reaſon, will do well enough. This is the Opinion of the Great *Machiavels*, of the famous Politicians, and many other Perſons of the World: They cry up that Boſom-Idol of Diſcretion, of worldly Prudence, as the fitteſt and moſt excellent Temper in Religion. 'Tis the Maxim of theſe Perſons,

To sail no further in Religion, than may consist with Temporal Safety, and Worldly Honour and Greatness: As for those who will venture further, who are carried out with full Sail, and endeavour to arrive at the Port of Evangelical Perfection, of Compleat Christianity, they are look'd upon by many as Fanaticks, Fools and Madmen, Persons void of all Sense and Discretion. The Case has indeed been ever so with this wise World in all Ages. The Great Exemplar of Christianity, being so earnest about, and so taken up with that great Concern he came into the World for, that *he neglected to eat Bread*, Mark 3. 20. his carnal, unbelieving Friends and Relations, (*John* 7. 5.) *went out to lay hold on him, for they said, He is besides himself*, Mark 3. 21. The like Censure was pass'd upon *David* by *Michal*, upon the young Prophet by one of *Jehu*'s Companions, upon St. *Paul* by *Festus*. And some amongst the *Corinthians* seem'd to have the like Opinion of him, 2 *Cor.* 5. 13. But he answers them well, *If we be besides our selves, it*

2 Sam. 6. 20.
2 King. 9. 11.
Acts 26. 24.

is

is unto God. If he was beſides himſelf, if he was mad in any of their Conceits, yet it was, as he tells them, for the Honour and Glory of God. True Chriſtianity is a great Buſineſs, and of great Concernment; the Glory of God, and our own Salvation, depends upon it: So that, as *Calvin* ſaid, *of drawing too much Water out of the Well of Life*, ſo may I, of going too far in Religion and Chriſtianity; I do not know where any Man is blam'd, by the Spirit of God, in all the Scripture, for ſuch a Fault. *It is good to be zealouſly affected always in a good Thing*, Gal. 4. 18. It's true both of Religion in general, and of every Duty of it. A *Laodicean* Temper in Chriſtianity, is more odious and abominable in the Sight of God than any other: He was ſo provok'd with the Careleſs, Regardleſs Spirit of that Church, that he threatens *to ſpew her out*, wholly to caſt her off; as Men are apt to vomit up luke-warm things, being moſt nauſeous and offenſive to the Stomach. We muſt not be negligent and ſlothful in this weighty and

Non legimus reprehenſos, qui nimium de fonte aquæ Vitæ hauſerint. *Calv.*

Rev. 3. 15, 16.

Rom. 12. 11. τῇ σπουδῇ μὴ ὀκνηροὶ.

important Business, but fervent, boiling hot in Spirit, in the Work and Service of God. We should not satisfy our selves, and take up with some scanty Measures of Christian Obedience, but labour to carry on an Holy Conversation to the uttermost. Tho some may count and call us *Zealots*, we must consider, that Christ came into the World, and suffered a painful ignominious Death, that we might be such Zealots; that Christians might be *a peculiar People*, and live after a *peculiar manner*. Christ was in good Earnest in the Business of our Salvation; and if we be not Christians in good Earnest, his Death and Sufferings, as they seem of little Value, so will be of little Benefit to us. *The Love of Christ should constrain us*, to cast off Sin and Wickedness, Sloth and Negligence, and to live like his Disciples, to be zealous, sincere Christians.

Tit. 2. 14. ζηλωτὰς.

Infer. 2. *True Christianity consists in an Evangelical Compleatness and Perfection, in doing the Will, and walking in the Ways of God.* Our Chri-

Chriſtianity muſt come up to the Rule, muſt be as full and large as the Command, or it's worth nothing at all. It's ſaid of *Zachary* and *Elizabeth*, Luk. 1. 6. That *they were both Righteous before God, walking in All the Commandments and Ordinances of the Lord blameleſs.* The Excellency of a true Chriſtian, is to *follow God fully*, as *Caleb* is ſaid to do, *Numb.* 14. 24. to have an Heart full of Goodneſs, a Life full of good Works, to be *fruitful in every good Work*, Col. 1. 10. The many Alls that the Apoſtle makes mention of, *ver.* 9, 10, 11. do plainly intimate, that he that would be a Chriſtian Indeed, muſt be a Thorow-out, an Altogether Chriſtian: He muſt be like the *Tree of Life*, bearing twelve manner of Fruits. It is not for a Chriſtian to be given to ſome one Grace or Vertue only, and to neglect the reſt. Some Men are very Juſt and Charitable, very Sober and Temperate, and very good *Second-Table* Men; but they are ſtrangely negligent and careleſs about the Duties of the *Firſt-Table*, that more immediately belong to God

himself: They seldom or never pray to God, or call upon him, either in their Families or Closets: And these are far the greatest part of those that are called *Christians*. There are others (tho but few in comparison) that are more strict and careful about the First Table, that are more diligent as to Family-Prayer, and Closet-Prayer, and other both Publick and Private, and Secret Duties; but then, they are many times Covetous, Griping, and Self-ended, often Proud and Censorious, sometimes given to Fraud, and Deceit, and Over-reaching, and one Vice or other: *These things, my Brethren, ought not so to be.* James 3. 10. No: A True Christian must have a Dexterity, *must be ready to all good Works.* What says St. *Paul* to the *Corinthians? As ye abound in Faith, in Utterance, and in Knowledg, and in all Diligence, and in your Love to us, see that ye abound in this Grace also,* 2 Cor. 8. 7. *He follows his Encomium and Commendation, with a Perswasive and Exhortation, That he might quicken them to a pursuit of greater Honour, and a more glorious Encomium, by their progress*

Ὅρα πάλιν μετ' ἐγκωμίων τὴν προτροπὴν γινομένην ἐγκωμίων μειζόνων. Chrysost. *Hom. in loc.*

progreſs towards a greater Perfection in the Graces of Chriſtianity. Perfect Holineſs is the Reward of the Saints in Heaven, but 'tis the Deſire and Endeavour of the Saints on Earth. 'Tis a bleſſed Character and Teſtimony that God himſelf gives of his Servant *David*, Acts 13. 22. *I have found* David *the Son of* Jeſſe, *a Man after mine own Heart, which ſhall fulfil,* πάντα τὰ θελήματα, *All my Wills.* The *Philoſopher* indeed ſays, *Dolus latet in Univerſalibus, Deceit lies in Univerſals*; but the *Divine* ſays, That Sincerity lies in Univerſals. Thus *Epaphras* prays for the *Coloſſians*, That they *might ſtand perfect and compleat in All the Will of God*; both as to the Knowledg and Practice of it: *That they might be full-ag'd grown Chriſtians, in oppoſition to weak Ones and Novices, as* Beza *expounds the Words:* That they might arrive at a compleat Growth and full Stature in Chriſtianity. Integrality is the true Note of Integrity. As Patience, ſo every Grace, muſt *have its perfect Work*, that a Chriſtian *may be perfect and entire, wanting nothing.* Grace muſt be aiming at,

Beza Annot. in loc.

James 1. 4.

Non incepisse, sed perfeciisse virtutis est. *Aug.* ad Frat. in Eremo. Serm. 8.

and pressing on to perfection, still going forward in its Exercise and Increase, till it come to ἔργον τέλειον, a compleat perfect Work.

Infer. 3. *How greatly does it concern us to beware of Hypocrisy, of resting only in the Name of being true Christians?* 'Tis a smart Reprehension that Christ gives the Church of *Sardis*, Rev. 3. 1. *Thou hast a Name that thou livest, and art dead.* This Church carried a great Name in the World, and had the Reputation of being famous for their Faith, and Diligence, and Holiness: But alas! they were no better than Hypocrites, they wanted the Thing, the chief Concern of all. Great Words, and fine Names and Titles, are of little Value with God: God will no more regard or spare you for these, than *Samuel* did *Agag* for his *brave Ornaments, and delicate Appearance.* O do not flatter and please your selves, and rest in this, that you have only a Name to live! It's one thing what Man judges, it's another thing what God judges; and to our *Great Master*, the great Judg

1 Sam. 15. 32, 33.

of

of the World, we must *ſtand or fall:* He judges not according to outward Appearance, but according to Truth and Reality. The *Jews* were an Hypocritical People, and accordingly the Scripture has ſet a laſting Brand upon them: And this was one great Inſtance of their Hypocriſy; *They call themſelves of the Holy City*, (and probably others might call them ſo too) *and ſtay themſelves upon the God of* Iſrael, *Iſa.* 48. 2. They had got a Name to be the Church and People of God, and they glory and pride themſelves in that; but were great Strangers, and too great Enemies to the thing it ſelf. They ſtayed themſelves, they leaned upon the God of *Iſrael*, but certainly it was without his leave. We read of ſome (in oppoſition to the former) who were *Iſraelites indeed.* Chriſt honours *Nathaniel* with this excellent Character and Commendation, John 1. 47. *Behold an Iſraelite indeed:* Behold one, who is not only born an Iſraelite, but is a true Iſraelite, *a Man in whom is no Guile.* Such ought Chriſtians to be, and ſuch thoſe, who are altogether Chriſtians, will be; no deceit-

deceitful double-minded Men, but Persons of great Sincerity and Integrity; no dubious divided Persons, who have *an Heart and an Heart*, as the *Hebrews* express it; and as the Temper of many of the Jews was at the first promulgation of the Gospel, doubtful whether they should be Christians or Jews; but Men who are steady and resolved, who do indeed answer that Sacred Name and Profession, who may truly be called Christians. Christ intimates to some of his Followers, *John* 8. 31. and it concerns all the rest; *If ye continue in my Word, then are ye my Disciples indeed:* Whilst others are so in appearance and pretence only. And he tells the same Persons, *ver.* 36. *If the Son shall make you free, ye shall be free indeed.* The Jews had the Name of *Free-men*, and could boast that they were never in Bondage to any Man, *ver.* 33. tho 'tis sufficiently evident from their History, that they were in Bondage, both to the *Egyptians* and *Babylonians*; and at that time, when they boasted of their Freedom, they were Tributaries to the Roman Emperor, (probably they had some other meaning at

James 1. 8. Δίψυχοι. *Bez.* Annot. in loc.

Grande est Christianum Esse, non Dici. *Hieron.*

at that time); but alas! How were they, and how are the moſt of the World, under worſe than Egyptian Slavery to the Devil, the World, and Fleſh, the moſt ſevere Task-maſters? How happy are thoſe Perſons, who are Religious Indeed, Chriſtians Indeed, the Servants of God Indeed? When a Man has gotten the Thing, he may truſt God, and refer himſelf to him for the Name. Surely there's no real ſolid Comfort without Sincerity, Chriſtianity Indeed. The *Fooliſh Virgins* were found with their *ſic Dicentes*, *ſo Saying*; but the *good Servants* with their *ſic Facientes*, *ſo Doing*: And *Bleſſed* (ſaith Chriſt) *is that Servant whom his Lord when he comes ſhall find ſo doing.*

Infer. 4. *Then let us be perſwaded to be Altogether Chriſtians.* Let us not take up with Imperfect Beginnings, or ſhort and imperfect Meaſures in Chriſtianity, but let us be ſtriving after, and reaching forth towards full Perfection. Let us not ſit down in the middle of our Chriſtian Courſe, or ſatisfy our ſelves with being Half Chriſtians,

ans, halting between God and *Baal*, God and the Devil, God and the World, God and our Lusts. 'Twas a Command in the *Ceremonial Law*, Deut. 22. 9. *Thou shalt not sow thy Vineyard with divers Seeds:* And there are other Injunctions of the same Nature added, *ver.* 10, 11. *Now these Precepts*, (as a Judicious Annotator speaks) *though in themselves small and trivial, are given, according to that Time and State of the Church, for Documents or Instructions in greater Matters, and particularly to commend to them Simplicity and Sincerity in all their Carriages towards God and Men.* Let us be sincere and perfect, entire and compleat in the whole Business of Christianity. There is *Integritas Subjecti*, Rom. 12. 1. Christianity requires a Dedication of the *whole Man:* And there is *Integritas Objecti*, Psal. 119. 6. *All God's Commands:* We must have regard to both these. God's Commandments are chain'd together by a Sacred Link, tied together by a Divine Knot: And those which God has join'd together, a sincere Christian dares not, will not put asunder.

Pool's *Annot.* on Deut. 22. 9.

Tota Lex est Copulativa.

Consid.

Conſid. 1. *Nothing but true Religion, ſound and ſincere Chriſtianity, can give you true Comfort, and make you truly happy in this World. There is no Peace to the Wicked*; God hath ſaid it, and it muſt be ſo. They are fitly compared to the *troubled Sea, whoſe Waters caſt up Mire and Dirt*. Their Minds are as turbulent and reſtleſs as the Waves, being hurried with their own Luſts and Paſſions, terrified with Guilt and Dread of Divine Vengeance: So that they are like *Euripus*, (whereof former Authors have reported, that it ebbs and flows ſeven times in a Day) in continual Motion and Agitation. In a State of Sin, out of a State of Chriſtian Sincerity, *What Peace?* as *Jehu* anſwered *Joram* in another Caſe: What Ground, what Foundation, what expectation of true Peace? A Sinner's, an Hypocrite's Conſcience, if awaken'd, muſt needs return him the ſame Anſwer. It may be he may have ſuch a Peace or Quiet, as a Man in a deep Sleep has; his Conſcience is aſleep, and cannot do its Office: But alas! this is

Iſa. 57. 21.

Ver. 20.

Impii autem Euripi inſtar fremunt. *Vatab.* Verſ. Iſa. 57. 20.

is a poor kind of Peace, and will not last long. But now, with the sound, faithful Christian, it is far otherwise: Hear what a sweet Reflection the Apostle's Conscience gives, 2 *Cor.* 1. 12. *Our rejoicing is this*, (and so it is, or may be with all truly pious Souls) *the Testimony of our Conscience, that in Simplicity and godly Sincerity, we have had our Conversation in the World. Wherever we have convers'd or had to do in the World, we have done it with a pure, clear, sincere Conscience:* So St. *Chrysostom* paraphraseth upon that Text: *We have not* (as he adds) *walk'd in Deceit or Hypocrisy, by Ironies or Contraries, or acted by Deceit or Imposture, but in all Freedom and Plainness, Truth and Simplicity of Heart.* Through the Grace of God assisting us, and the Divine Love dwelling in us, this has been our manner of Life, our Behaviour in the World; and this affords us Matter of abundant Joy and Consolation. This is that Joy that none knows, or can know, but they that have it; that *a Stranger doth not intermeddle with*, Prov. 14. 10. It is, in the Apostle's Phrase,

Phraſe, *Joy unſpeakable and full of Glory*; an Antepaſt, a Foretaſte of Everlaſting Joy and Pleaſure. *Coſroes* King of *Perſia*, invented an Heaven upon Earth; where he had a ſpacious Palace, the Sun and Moon repreſented with great Splendor, the Firmament drawn out above, the Winds bluſtering one againſt another; and himſelf mounted upon a Throne, incompaſſed with bright and beautiful Rays, ſmiling at the various Accidents and Turbulencies below him. What this King fooliſhly, and, I may ſay, wickedly deſigned, may truly and really be found in a *good Conſcience*: It is that Οὐρανὸς πρὸ Οὐρανοῦ, (as the ſame Father calls it) *a forerunner and foretaſte of the Heavenly Glory*. *A Good Conſcience*, proceeding from a Sincere upright Heart, and an Holy well-ſpent Life, is *a continual Feaſt*, *Prov.* 15. 15. an Everlaſting *Chriſtmaſs*, as the Learned *Mede* gloſſeth upon it. Other *Feaſts* may laſt for a Day, for twelve Days, or an hundred and eighty Days, as that of *Ahaſhuerus* did, but they have an End; but the true Chriſtian keeps

1 Pet. 1. 8.

Mede, *Vol.* 1. *Diſc.* 31. *p.* 218.

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a Feast that lasts all the Year, yea, all the Days of his Life. This *Tob leb*, this good Heart is indeed a perpetual Banquet, the most noble and pleasant Feast in the World. This is the Happiness that attends true Religion, even in this present World.

Consid. 2. *The future Rewards that God has in store for faithful Christians, are not Half Rewards.* He is a bountiful, a plentiful *Rewarder of all those that diligently seek* and serve *him.* The Rewards that he bestows upon his faithful Servants, are transcendently great and glorious. Thus God tells *Abram*, Gen. 15. 1. *I am thy Shield, and thy exceeding great Reward:* The Hebrew expresses it as high as it can; and others render it, * *Thy Reward shall be exceeding great.* God is a liberal Paymaster, there's nothing lost by serving him. There's no Man that serves God faithfully, but he shall be rewarded fully. The Devil, and World, and Sin, they set hard Work, and give hard Wages; but God's Reward is exceeding great. Let all sinful Persons be perswaded to forsake

Heb. 11. 6.

Cùm superlativum Ebræi non habeant, illum supplent adjectâ voce Meodh. *Rivet.* Exercit.

* Jun. Trem. Vers. LXX.

ſake their dreadful Slavery, to take Chriſt's Yoke upon them, to enter into his Service; And let no ſincere Chriſtians caſt off and forſake his Work and Service, or their own *Hope and Confidence, which hath great Recompence of Reward*, Heb. 10. 35. This great Remuneration has enough in it, both to invite, and engage, and encourage Chriſtians to the ſincere and conſcientious Practice of Chriſtianity. For, *as it is written, Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepared for them that love him*, 1 Cor. 2. 9. The Senſe and Subſtance of this Promiſe, tho not the very Words, are written *Iſa.* 64. 4. So that 'tis ſtrange that any ſhould make Objections againſt this Quotation: Indeed St. *Chryſoſtom* was of Opinion, *That it might be written in ſome of thoſe Books that were loſt in the Jewiſh Captivity:* But, bleſſed be God, we have it preſerved and recorded in the Canonical Writings; *It has not entred into the heart of Man, the things which God hath prepared for them that love him.* But what if

Homil. 7. *in* 1 Cor. 2. 9.

Ergo quia hoc bonum, tam magnum, tam præclarum, tam ineffabile, non invenit Hominem perceptorem, tenuit Deum promissorem. *Bedæ* Collect. in loc. ex *Aug.*

Man be not yet the *Perceiver*, 'tis enough that God is the *Promiser*. It cannot fully enter into the Conceptions of the most holy Persons in this mortal State. What then? If it cannot enter into them, they shall enter into it, *Matth.* 25. 21. They cannot now fully comprehend it, but they shall hereafter attain to it, and be comprehended by it. As it is *Præmium reconditum pro nobis*, so it is *Absconditum à nobis*; As it is kept in Store for us, so it is kept in Secret from us. The Scripture presents it as an Object of our Admiration, not of our Comprehension in this distant State: So that we may wonder at it, with Holy *David*, Psal. 31. 19. *O how great is thy Goodness, which thou hast laid up for them that fear thee!* When the blessed Apostle had been representing and measuring out the Felicity of the Saints by that Golden Chain of Salvation, Rom. 8. 30. *Whom he predestinated, them he called; whom he called, them he also justified; and whom he justified, them he also glorified:* He breaks forth like a Man in an Extasy or Rapture, *Ver.* 31. *What shall*

ſhall we ſay to theſe things? Theſe are in one ſenſe ἄῤῥητα ῥήματα, *unutterable Words*, fitter to be believed, than poſſible to be diſcourſed. Who would not be a faithful Servant to ſuch a Maſter? Who can beſtow Pains, and ſhew Zeal and Diligence enough in this bleſſed Work of Religion and Chriſtianity, to which ſo glorious a Reward is annexed? If a Man had a thouſand pair of Hands, a thouſand Tongues, and a thouſand Heads and Hearts, and ſhould ſet them all on work for God, he ſhould find a ſufficient Reward for all. O enter now into your Lord's Service, that at Death you may enter into your Lord's Joy! Enter into his Vineyard now, that you may have your Penny at Night amongſt his faithful Labourers. Be true Chriſtians, conſcientious and diligent in the Service of your great Maſter, who has promiſed and aſſured, that *your Labour ſhall not be in vain in the Lord.* 1 Cor. 15. 58.

Si homo mille annis Deo ſerviret quàm ferventiſſimè, non mereretur dimidium diei in Cælo. *Anſelm.*

Direct. 1. *Get a ſerious ſenſe of God's All-ſeeing Eye upon thee.* Ponder well thoſe Scriptures, *Prov.*

15. 3. *The Eyes of the Lord are in every Place, beholding the Evil and the Good.* Job 34. 21. *His Eyes are upon the Ways of Man, and he seeth all his Goings.* He is at all Times observing and taking the most strict and exact notice what Men do, and what Men are. *All things*, both Heavenly and Earthly, Good and Evil, Great and Small, Secret and Open, past, present, and to come, *are naked and open unto the Eyes of him with whom we have to do*, Heb. 4. 13. Let us therefore walk in a due Sense and serious Consideration of this All-seeing Eye that is upon us. We should carry *David*'s Prospective continually about us, and make use of it, wheresoever we are, and whatsoever we are about, *Psal.* 16. 8. This was to him, and would be to us, a most excellent Preservative against Sin, and a Spur to Christian Care and Sincerity. *I have set the Lord always before me: because he is at my right Hand, I shall not be moved.* This was his Antidote against the former, and his Inducement to the latter, *Psal.* 119. 168. *I have kept thy Precepts and thy Testimonies; for all*

Nihil Deo clusum est. Interest animis nostris, & cogitationibus mediis intervenit. *Sen.* Ep. 83.

all my Ways are before thee. Seeing that all his Ways were in God's Sight, he endeavoured to ſet all God's Laws in his Sight, deſiring to approve himſelf to God in the diſcharge of his whole Duty. *As a well-drawn Picture* (according to the Compariſon and Expreſſion of *Nazianzen*) *eyeth each Perſon in the Room*; ſo doth the great God eye the Perſons, and all the Actions of each one in the World, as if his Eye were upon none but him alone. So that what *Hagar* ſpake concerning the Angel of the Covenant, Jeſus Chriſt, *Gen.* 16. 13. may well be the Motto of every Chriſtian, *Thou God ſeeſt me.* O what manner of Perſons ought we to be! What Holineſs, what Sincerity, what ſtrict and ſerious Piety becomes us, and concerns us to practiſe, who are continually in ſuch a Preſence. *Paphnutius* converted two notorious Strumpets; and ſo did *Ephrem Cyrus* convert another, by ſetting before them, and preſſing upon them the Conſideration of this Eye of God. What an Influence might it have, and would it have, upon the Hearts

Greg. Naz. Epitaph. Athanaſ.

and Lives of Christians, were it firmly believed, and soundly considered! It was the Prescript of *Epicurus* to his Followers, That they should always imagine and represent to themselves some considerable Person, as the Spectator and Witness of their Actions and Conversations: And 'twas the Advice of *Seneca* to his Friend *Lucilius*, so to behave himself, as if some *Cato* or *Lælius* look'd upon him. And therefore do thou, O Christian, so live, as knowing that God's Eye is always upon thee. Take heed of offending and provoking this All-seeing God, by Prophaneness, Lukewarmness or Hypocrisy. Some of the *Heathens* worshipped the *Sun*, and therefore chose the *Night* for the practice of their lewd and wicked Actions: Others of them the *Moon*, and therefore made choice of the *Day* for that purpose: But thou, O Christian, fear to offend that God, dread to think of profaning and dishonouring him, who seeth all things, to whom *the Darkness and Light are both alike.* Be afraid and asham'd to do that in the Presence of God,

Psal. 139. 12.

who

who always looks upon thee, which thou wouldſt or mighteſt be aſham'd to do before the Eyes of Men. Take heed of playing the Hypocrite, of diſſembling with this Omniſcient and All-ſeeing God, who will not be mocked, who cannot be deceived. Thy Midnight Sins, thy Cloſet Sins, thy Curtain Sins, thy Heart Sins, all the Sins thou haſt or wouldſt have committed, are *all naked and open*, anatomized and diſſected before him. Thou mayſt carry on the Cheat a while, and gain a little Credit in the World, but thou wilt be unmasked, diſcovered, and laid open at laſt, to thy *everlaſting Shame and Contempt*. It will betide thee, as it happened to *Ottocar* the Bohemian King, who refuſing to ſhew Obeyſance to the Emperor *Rodulphus*, was at length ſo far humbled by Wars, that he was made willing to do Homage to him, ſo it might be done privately in a Tent: But the Emperor's Servants had ſo contrived it, that, with the pulling of one Cord, the whole Tent might be drawn up; and ſo *Ottocar* was

Τετραχηλισμένα. Heb. 4. 13.

Flavel's *Touchſtone*, p. 256.

discovered doing Homage on his Knees to the Emperor, in the Presence of three Armies. Thus will it befal the proud Hypocrite at the Great Day, when *every Man's Work will be made manifest*; His Covert shall be taken away, his Wickedness, Folly and Shame exposed to the view of Men and Angels.

Dir. 2. *Love not, and live not in any known Sin.* Let thy hatred of it be real, sincere and universal. 'Tis the Apostle's Advice, *Rom.* 12. 9. *Abhor that which is Evil:* He does not say, this or that particular Sin, but Evil indefinitely, which in a necessary Matter, is equivalent to an Universal. Whatsoever has the Nature of Evil, whether small or great, pleasant or profitable, though never so amiable and lovely to Nature, yet a true Christian must hate and abhor it: yea, he should entertain and manifest as great an hatred and antipathy against it, as *against Hell it self.* And as Hatred lies and shews it self in Universals, so should a Christian's Hatred appear in this Case,

ἀποστυγοῦντες, unde στυξ. Rom. 12. 9.

Caſe. It was accounted a great Cruelty in *Haman*, when *Mordecai* had offended him, to wreak himſelf, not only upon him, but upon the *whole Nation of the Jews*. That which was Cruelty in *Haman*, will become the Duty and Wiſdom of a Chriſtian, if any one Sin offend him, *to let the whole Nation ſuffer for it*; as it is the Alluſion of a very Learned Author: He ſays, *It was a Law amongſt the Macedonians, if any one of the Family had committed Treaſon againſt the King, he was not to die alone, but all of the Lineage and Kindred were to die with him:* So we, in the Caſe of Sin, ſhould proceed according to the *Macedonian* Law, and remove the whole Family and Lineage of Sin. If thou wouldſt in good earneſt mind thy Chriſtian Duty, and ſecure thy Eternal Happineſs, take heed of entertaining or ſparing theſe Traitors and Enemies, that *war againſt*, and will, without true Repentance, eternally deſtroy *thy Soul*. Take the Counſel that *Zophar*, one of *Job*'s Friends, gave to him, *Job* 11. 14. *Let not Iniquity dwell in thy Tabernacle.*

Hales *Remains*, P. 251.

Golden Remains, Ib.

1 Pet. 2. 11.

cle. Haſten it away, and let it have no harbour or entertainment there. Theſe bold Gueſts will be intruding, they'l come without inviting, but take heed of bidding them welcome, of providing Lodging, and preparing Entertainment for them. Eſpecially ſet a Guard, and prepare thy utmoſt Force againſt thoſe Spiritual Enemies, thoſe Conſtitution and Darling Sins thou art moſt in danger of. This was a Demonſtration of *David*'s Sincerity, *Pſal.* 18. 23. *I was alſo upright before God, and I kept my ſelf from Mine Iniquity:* Whatever Sin *David* committed, was indeed his Iniquity; but he ſpeaks there with a peculiar Emphaſis, of that Sin that he was moſt inclined and addicted to. As the King of *Syria* ſaid to his Captains; *Fight neither againſt ſmall nor great, but againſt the King of* Iſrael: So if we can ſlay the King, the maſter-Sin and Corruption, then there is great hope of Victory over theſe Spiritual Enemies that *fight againſt our Souls:* But unleſs we humble our ſelves for, ſtrive againſt, and keep our ſelves from this, it will be our Ruin,

1 King. 22.31.

Ruin, and prove the Ground of our Impenitency or Apoſtacy. Where there is not a true Mortification of Sin, there can be no true ſound Chriſtianity. There can be no Intereſt in a living God and Redeemer, if there be ſtill living Luſts and Corruptions remaining in you: Gal. 5. 24. *They that are Chriſt's, have crucified the Fleſh, with the Affections and Luſts.* 'Tis an apt Compariſon that one has to this purpoſe: There was once a Controverſy between two Nations, *viz. Scotland* and *Ireland*, about an Iſland that lies between them, to which Nation it did belong; And the Matter was to be determin'd thus: They were to take a great many Toads and Serpents, and other unclean and venomous Creatures, and put them into the Iſland; and if theſe Creatures lived there, then the Iſland belonged to *Scotland*; but if they died, then it muſt belong to *Ireland*, becauſe no venomous Creatures do live there. Truly thus may thy Matter be decided, whether thou beeſt a Real Chriſtian, whether thou belongeſt to Chriſt or not. If poiſonous filthy

thy Lusts and venomous Corruptions live in thy Soul, and rule and reign there, this is an Argument of the Devil's Title to thee, and Interest in thee: But if Sin does not live and reign in thee, this is a demonstrative Argument that thou belongest to Christ, that thou art an Altogether Christian. Therefore take heed of living in known Sin: *It bereaves the Soul of Grace, banishes the Holy Ghost, deprives it of the Right of Heaven, and condemns the Sinner to Eternal Torments in the other World.*

Bishop Taylor's *Contempl. of the State of Man.*

Dir. 3. *Have a due Respect, a sincere Love to all God's Commands.* We should be often examining and making trial of the Truth and Sincerity of our Love to Christ. That Question which Christ put to *Peter*, John 21. 16, 17. *Lovest thou me?* highly concerns all Christians to enquire and be resolv'd about: And happy are they whose Consciences can make out and return that Answer, *Vers.* 15, 16. *Lord, thou knowest that I love thee.* Behold, here is the Touchstone of Sincerity, the Sacred Ballance that we are to be weighed in: Let us beware

beware of, and dread that fatal *Tekel*, the being found wanting. Christ himself has laid down the Premises, *John* 14. 23. *If a Man love me, he will keep my Words*: And it concerns every Christian to draw the Conclusion right: For, *he that saith, I love him, and keepeth not his Commandments, is a Liar, and the Truth is not in him*, 1 John 2. 4. Such an one is a notorious curſed Hypocrite, and his Spot is not the Spot of God's Children, for they are *Children that will not lie*. *This is the Love of God* (ſaith the ſame Apoſtle) *that we keep his Commandments*, 1 John 5. 3. This is the moſt lively, the moſt evident and certain Expreſſion and Effect of our Love to God, when we conſcientiouſly and obediently keep his Commandments, when (with Holy *David*) we *have reſpect to all his Commandments*. They only are the true *Diſciples* and *Friends* of Chriſt, who are careful *to do whatſoever Chriſt commands them*; *who love the Lord Jeſus Chriſt in ſincerity*, Eph. 6. 24. who are univerſal, and even immortal in their Love to Chriſt. Our Hearts can never be

Dan. 5. 27.

Dicta factis deficientibus erubeſcant. *Tertullian.*

Deut. 32. 5. Iſa. 63. 8.

Pſal. 119. 6.

John 15. 14.

ἐν ἀφθαρσίᾳ.

be sincere, our Love to God can never be made out, that it is cordial and unfeigned, if we can satisfy our selves with, or pass an Act of Indulgence for the neglect of any commanded and known Duty. When we come with our Exceptions and Reserves, as *Naaman* did, *The Lord pardon me in this Thing*, 'tis an high dishonour to God, and affront to his Authority. Exod. 20. 1. *God spake*, not only one or two, but *All these Words*. *Vasquez* refers the Second Commandment to the *Jews*, and says, that it belonged to them only; and so have others been dealing with the Fourth Commandment: But Men had best be cautious how they dispense with, and dispose of God's Commands; for God and Conscience are too great, too sacred to be trifled with. As for our Christian Sabbath and Holy Rest, (grounded upon that Commandment) we have the Example of Christ and his Apostles, and the Practice of the Universal Church, to recommend to us a Religious Observation of it. Some may reckon it a Digression, if I should

Servasti Dominicū? Christianus sum; intermittere non possum, *was the Speech and Sense of the Christian Church of old.*

ſhould proceed further in this Point: I ſhall not therefore tranſcribe, but recommend the Character that *Ignatius* (that Primitive and truly Pious Father) gives of this *Bleſſed Day*, and alſo of thoſe Perſons who are the Oppoſers, Deſpiſers, and Neglecters of it, in his Third Epiſtle to the *Magneſian Church:* Only let me add, briefly, with him, *Let us walk worthy of that Name we have taken upon us, and are called by.* All the Divine Commands are given out and ratified by the ſame Lord and Lawgiver. *He that ſaid, Do not commit Adultery; ſaid alſo, Do not kill.* From whence the Apoſtle draws this Inference, which has an harſh and unpleaſant Sound with many; *Whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all*, Jam. 2. 10, 11. By an allowed, wilful breach of one Part, the Authority of him who gave the Whole, is violated, ſlighted and trampled on: And the Obedience to the reſt is but hypocritical and pretended, becauſe there appears to be a want of *Love, which is the fulfilling the whole*

Γενώμεθα ὃν ἄξιοι τῇ ἐπωνυμίας ἧς εἰλήφαμεν. Ignat. *Ep. ad Mag.*

whole Law, Rom. 13. 10. That which will not restrain us from the Breach of one Command, would as little avail to prevent our breaking the rest, if our Temptations and Corruptions moved as strongly that way. When Men come to ask leave of their Lusts, and to be determin'd by them, how far they shall yield Obeddience to Christ, they are far from answering St. *Paul*'s Character and Example, of being Altogether Christians.

Dir. 4. *Be steady and even in thy Course of Christian Obedience. The Emblem of a true Christian must not* be (as a worthy Author terms it) *a wandring Planet, or a pendulous Meteor, an elementary Apparition, or an unsettled Wave, which have little or no Consistence or Stability, but like the firm and fixed Earth, that may not be removed:* He is not an hot and zealous *Peter* to Day, and a lukewarm *Laodicean*, or a cold *Carnalist* to Morrow, but of an even and uniform Temper at all times. The upright Man's Foot *stands* (like *David*'s) *in an even place:*

Hume's *stedfast Christian*, p. 7, 8.

Psal. 26. 12.

place: He does not walk hoblingly or lamely, like one who goes in a rough uneven way, or like a Perſon *whoſe Feet and Legs are not even*, but he walks uprightly, evenly, and comelily, and is ſtrict and conſcientious in his Duty at all times. This is a ſweet and happy Temper in Religion. *Bleſſed are they that keep Judgment, and he that doth Righteouſneſs at all times*, Pſal. 106. 3. The Religion of a True Chriſtian is not like a Holy-day Sute, put on, it may be, once in a Week, or when Occaſion ſerves, but a Garment that he is always clad with, and never wears out. His Temper and Converſation is uniform and regular; his Life is all of a Piece, the Thred of it is even; 'tis not the one Part heavenly and pure, the other earthly and ſenſual, but Holineſs and Sincerity runs through it all. Whereever he goes, he carries his Conſcience along with him, and his Care is to pleaſe God in all Places, in all Things, at all Times. He is not like the fooliſh *Galatians*, who ſet out well, and ran well at

Quid prodeſt homini heſterna ventris ſatietas, ſi hodie inſitæ famis ſolatium ex cibo non inveniat? Ita & animam nihil juverit quòd heri recè vixit, ſi hodie quod juſtum eſt non fecerit. *Baſil. Mag.* de Vit. ſolitar. ad Chil. Diſcipulum.

first, but were soon tired and out of breath; but he *runs with Patience* and Perseverance *the Race that is set before him.*

Dir. 5. Therefore add to the rest *Perseverance, and be striving after full Perfection in Grace and Holiness.* Perseverance is the Grace that crowns our Christian Obedience, and will at last receive a glorious and incorruptible Crown. As one alludes to those words of the Apostle, 1 *Cor.* 9. 24. *They which run in a Race, run all, but one receiveth the Prize: So all the Graces of the Holy Spirit, Faith, Hope, Charity, Temperance, Patience, Meekness,* &c. *all run towards Heaven, all tend thither; but Perseverance receiveth the Crown.* Those *Olympick Racers* took a great deal of pains, and were at great trouble to diet, deny, restrain and govern themselves, in order to those Exercises; and all to get a *Crown*, which, when they had it, was a *corruptible*, perishing One: but the Christian Racer runs for a Crown that is incorruptible, that fadeth not

not away. *Therefore ſo run that ye may obtain*, 1 Cor. 9. 24, 25. The faithful Chriſtian is one who, according to the Apoſtle's Exhortation, is *always abounding in the Work of the Lord*, 1 Cor. 15. 58. And this takes in the whole Life and Converſation of a Chriſtian. It requires *timely Beginning*, *conſtant Continuance*, *final Perſeverance*; *not to be idle and begin late*; *not to be lazy and go on ſlowly*; *not to be weary and give over*; according to the accurate Phraſe of a Learned Prelate and Preacher of our Church. As they ſay commonly of the Husband-man's Work, it's never at an end; ſo neither is the Chriſtian's Work, as long as Life laſteth. Thus Holy *David*, Pſal. 119. 112. *I have inclined my Heart to perform thy Statutes always, even unto the end*: And thus it muſt be with the Chriſtian Labourer, *who has put his Hand to the Sacred Plough*; his Life and his Labour muſt end together. The Old Philoſopher, when he was asked, *Why he did not give over his Studies, ſeeing that old Age was come upon him?*

Bp Brownrig's *Serm.* Vol. 1. p. 168.

Bp Hall's *Medit.* Cent. 1.

His Answer was, *When a Man is to run a Race of forty Furlongs, he will not sit down at the thirty-ninth and lose the Prize.* Without Perseverance, thy Labour, thy Crown, thy Soul, thy Salvation, all's lost for ever. How sad was it, that *Saul* should lose a Kingdom for want of two or three Days Patience? but more sad, if thou shouldst lose the Eternal Kingdom of Heaven, for want of Constancy and Perseverance. Therefore let me Exhort and Counsel all Christians, who have listed themselves under the *Captain of their Salva-*
Rev. 2. 10. *tion*, to be loyal and *faithful unto Death.* Take heed of *forsaking*
Rev. 2. 4. *your first Love*; of *beginning in the Spirit, and ending in the Flesh.* Let not your Christianity be like *Nero*'s *Quinquennium*, *Caligula*'s two first Years, or *Julian*'s good Beginnings, that all made an unhappy, miserable *Exit* and Conclusion; but let it answer the Scripture Character of the Righteous Person,
Job 17. 9. *who holds on his Way, and waxeth stronger and stronger; whose Path is*
Prov. 4. 18. *like the shining Light, which shines more*

more and more unto the perfect Day. *Religion* (as a great Man ſays) *is worth as much to day as it was yeſterday; and it cannot change though we do: If we leave it, we leave God; and whither he can go that goes from God, his own Sorrows will ſoon inſtruct him.* Backſliding, declining Chriſtians, may, by a ſad Reſemblance, be compared to *Nebuchadnezzar*'s Image, the Head of Gold, the Breaſts of Silver, the Thighs of Braſs, the Feet of Iron and Clay, ſtill worſe and worſe. Let us therefore take up a ſerious Reſolution (through the Divine Strength) to continue faithful unto Death: Let us walk in the Ways, and do the Duties of Religion, *without wearineſs*, and then *we ſhall reap in due time, if we faint not.*

Bp Taylor's *Serm. on Lukewarm. & Zeal*, p. 97.

Dir. 6. *Pray fervently that God will make thee an upright ſincere Chriſtian.* This was the Practice of Holy *David*, and of the reſt of God's faithful Servants recorded in Scripture. Pſal. 143. 10. *Teach me to do thy Will, for thou art my God: Let thy good Spirit lead me into*

into the Land of Uprightness. Our Strength, our Help and Sufficiency for any good Work lies in him, and not in our selves. *It is he that* Phil. 2. 13. *worketh in us, both to Will and to Do of his good Pleasure*; that performeth all our Works in us, and for us: Though we are commanded to Phil. 2. 12. *work out our own Salvation*, yet we are not bidden to do it in our own Strength. When the Apostle, *Ephes.* 6. had been pressing Christians to the practice of several Religious Spiritual Duties; his Conclusion is, *Ver.* 10. *Be strong in the Lord, and in the Power of his Might.*

Ep. before Fenner *of Impenitency.*

" I reckon this *(says one)* a very " strong Argument to confute the " Power of Free-will to any Spi- " ritual Action in a gracious man- " ner, the woful Experience of " mine own wretched Heart, be- " ing naturally so desperately " wicked, *Jer.* 17. 9. opposite to " any spiritual Good: But this *(he* " *adds)* will not convince others: " Only, by the way, I would know " how it comes to pass (if that " Doctrine be true, that we have " Free-will to chuse that which is " truly

" truly Good) that thoſe Perſons " are not all very good Men? Will " not this be an Aggravation a- " gainſt them at the dreadful Day " of Judgment? We are not born Chriſtians, neither is it in our own Power to make our ſelves ſuch, or to continue ſuch, but had need to fetch all our Supplies from the Throne of Grace. Men of much Prayer have been Men of great Integrity and Sincerity, of much Zeal and Holineſs; as we may ſee in *David*, *Daniel*, St. *Paul*, St. *Auguſtine*, and many others. To talk of an holy Perſon, a good Chriſtian, that neglects Prayer, is as great Nonſenſe as to tell us of a living Man that does not breathe. If we would become true Chriſtians, and continue firm and ſtedfaſt to that Sacred Name and Profeſſion, let us (as the Apoſtle exhorts) make our frequent and reverent Approaches *to the Throne of Grace, that we may obtain Mercy, and find Grace to help in the time of need.*

Orandum tamdiu pro dono obtinendo, donec illud impetremus. At ubi impetratum eſt, pro ejus conſervatione Deus iterum à nobis rogandus, & cum Propheta dicendum; Confirma hoc Deus, quod operatus es in nobis. *Salmeron* in Parab. Evang. *p.* 245, 246.

Heb. 4. 16.

THE END.